Love for Allaah Ta`ala

CHAPTER ONE

THE IMPORTANCE OF INCULCATING LOVE FOR ALLAAH TA`ALA

All praise is due to Allaah Ta`ala Alone, Who has blessed mankind with creation. Allaah Ta`ala states in the Qur`aan Shareef: "Indeed We have created mankind in the best of forms."
Allaah Ta`ala has placed the seed of His love in the heart of each human at the time of their creation. This is the reason that the human is born upon the (natural) Deen of Islaam. It is stated in a Hadith:
"Every newborn babe is born in the 'Fitrat of Islaam' (natural state of Imaan)"
This is the reason why every human concedes to the demand of this 'Fitrat' and accepts the existence of Allaah Ta`ala, without any proof, and he makes HIS Ibaadat (worship).

"Life is given in order to worship
Life without worship is shameful."

If the inherent love of Allaah Ta`ala is removed from the human, then besides bestiality, nothing else remains. How excellent and noble would be this temporary life, if it be spent in the love of Allaah Ta`ala.

When the heart is inhabited with the love for Allaah Ta`ala, and the eyes are intoxicated, then this world seems strange in comparison.

"The creed of Divine love is estranged from all other creeds,
The religion (way of life) and creed of the lovers is distinguishable (from all others)."

Success and failure are both based and dependent upon the love for Allaah Ta`ala, therefore mankind is sometimes blessed with "Wa Laqad Karramna Bani Adam" (Indeed We have honoured mankind),
and sometimes the reins of "Wa Fadh dhalna hum Ala Katheer" (And We have preferred them over many others) is placed over their necks. This honour is conferred upon them owing to their love for Allaah Ta`ala.

"That person who is the lover of the Beauty of Allaah Ta`ala,
Is the leader of all other creations."

The crux of the beginning and end of a human's life, his source and final destination (Hereafter), is the love for Allaah Ta`ala.

"(Divine) Love is the beginning, Love is the end, Love is everything,
(Divine)Love is the branch, Love is the tree and Love is the fruit."

Just as that (unhealthy) piece of ground, which instead of nurturing and nourishing a seed, becomes its destruction, similarly, an environment which is saturated in sin, covers up and conceals the love for Allaah Ta`ala in a covering of carelessness, instead of fostering it.
If the environment is favourable and agreeable, then the seed of the love of Allaah Ta`ala will flourish and bloom. In fact it will also give off a pleasant scent to it's surroundings. In every excellent environment you will find the Being of Allaah Ta`ala present in the lives of mankind.

"One knows not the colour and scent of the pleasant flower,
that attracts every bird in the garden towards it."

"What happens when the 'Majzoob' (one lost in Divine Love) becomes fanatical over HIM,You will see that the entire universe becomes his lover."

It is a fact that in this universe, as many people who desired Allaah Ta`ala, as many as those who loved Him, as many as those who remembered Him, as many as those who called out unto him, as many as those who worshipped Him, as many as those who were His lovers, there is no other Being in comparison to this anywhere in the universe. All the creation are His lovers.

There are a few guidelines regarding love for Allaah Ta`ala:

1. The body of a human is a combination of different limbs and organs, and every limb and organ has it's particular quality. For example, the quality of the eyes are to see, that of the ears are to hear, that of the nose is to smell, etc. In the same manner, the quality of the heart is to love. The heart (at any particular time), is involved in loving someone.
2. When a human loves someone, then normally there are two aspects to it:

2.1 That Being (object of love) is better than other things in relation to it's quality and nature, and it enjoys preference over other things. There is no other thing like it. When one looks at it from this aspect, then one sees that the Being of Allaah Ta`ala is Unique. There is nothing like Him. It is a point of reflection , that the Being that has created beauty, who can have any knowledge (to fathom) His Beauty and Greatness? Hence, this is a natural thing that mankind has a love for Allaah Ta`ala.

2.1 That Being is All-Powerful and has Total Authority. He has a hand in every pain and pleasure (ups and downs) in the lives of mankind. When one looks at it from this perspective, then one will realise that Allaah Ta`ala Alone has the control over one's sorrow and grief. This is the reason why all of mankind calls upon Allaah Ta`ala at times of distress.

"At every instance of grief, comfort is found in YOU,
At every turn of fear, YOUR Name is taken."

3. There is so much of sweetness and relish at taking the Name of Allaah Ta`ala, that the sadness and grief of mankind changes every time he takes it (Name of Allaah Ta`ala).

"He who finds himself in distress, turns his attention in this direction,
Is there any doubt (or hesitation) in eventually taking the Name of Allaah Ta`ala."

4. Mankind is affected by the changes in every condition, he remembers Allaah Ta`ala at every turn.

"Even though I live daily under obligation (to others) and in suffering (and tyranny),However, I am never unwary of YOUR remembrance."

5. That heart which does not have the imprint of Allaah Ta`ala's love, will not find any pleasure in living. In whichever condition one finds oneself, one should never leave fearing the True Beloved.

6. That heart of mankind which has tasted the sweetness of the love of Allaah Ta`ala, will find solace and solitude.

"(I seek) no object or means from anyone, my needs are from You Only,
From Your remembrance, Your Thanks, Your Thoughts and Your Name."

7. That person whose eyes are beautified with the collyrium (surmah) of Allaah Ta`ala love, there remains no barrier between his eyes and the Throne of Allaah Ta`ala. When the lover (of Allaah Ta`ala) directs his gaze upon himself, then he senses himself as being saturated in sin, but when he turns his gaze upon his Beloved, then he sees HIM full of Favour and Endowment. Therefore he places all his hopes on HIM, and he remains all the time in fear of HIM.

"Oh Allaah Ta`ala, how do I call unto You, when I am a sinner,
And how do I not call unto You, when You are Most Gracious."

8. The Aashiq (Lover of Allaah Ta`ala) is never negligent of his love for his true Beloved. His every sight falls on his Beloved. He is always in anticipation for the time when his Beloved (Allaah Ta`ala) opens the doors for him. It for this reason that the Mashaaikh have said:

"That person who has diverted his sight from Allaah Ta`ala even for one second, will not attain his goal."

9. There is no place in the heart of the Aashiq, other than for his Beloved (Allaah Ta`ala). If he cannot see his Beloved with his physical eyes, then he sees HIM with the eyes of his heart.

"My Beloved is such that there is no one more beloved (to me) other than HIM, There is no place in my heart for any other besides HIM,
My Beloved (may be) absent from my sight,
But, HE is never absent from my heart."

10. The true Aashiq only seeks union with his Beloved. He lives his life in aspiring for this. His heart resists inclination towards any other.

"You are my Beloved and my happiness,

My heart resists inclination towards any other besides You, Oh my Honourable, my Beloved, and my Object in life.
My yearning for You is unending. When will be my union with You.
My desire is not for the blessings of Jannat, it is for my encounter with YOU."

11. The Aashiq is ever desirous for the union with his Beloved.

"O! My heart only yearns for union with YOU. O! The chief Object of Love on my mind is YOU,
In whichever time I place my sight, Today also, everything is YOU, in fact, tomorrow as well, everything will be YOU."

12. When the Aashiq looks at his surroundings, then he becomes unmindful of everything connected to this world. This world becomes like a skeleton for him.

13. The effects of being a Lover of Allaah Ta`ala, is that the heart removes and discards everything else besides it. To such an extent that the heart of a true Aashiq, has ***absolutely*** no place for anything else besides Allaah Ta`ala.

14. It is the desire of the heart of the Aashiq, that he places his every desire at the disposal of his Beloved.

"With Your remembrance, I forget everything else, I recall none else,
For You I expel everything else, that my heart remains vacant for You,
I turn all my happiness to ashes, sadness turns to happiness owing to You,
I remove everything (else) from my sight, and grieve only for You."

15. A person living in this world finds millions of things, and there are millions of people who snatch it away from one. However, those things which may be out of reach for a person, he can find a substitute for it, but if Allaah Ta`ala is out of one's reach, there is no substitute for this.

"For everything which separates from one, there is a substitute,
There is no substitute for Allaah Ta`ala, if He is separate from one."

Hadhrat Abu Huraira (radhiAllaahu anhu) reports that Nabi (sallallahu alaihi wasallam) said that the best poem in the Arabic language, is the couplet of 'Labeed':

"Hark! Everything besides Allaah Ta`ala is Baatil (spurious / false),
And every blessings is temporary."

IMPORTANCE OF HAVING LOVE FOR ALLAAH TA`ALA

Allaah Ta`ala states in the Qur`aan Shareef:

"And those who Believe, have an intensive love for Allaah."

A sign for the completion and perfection of a person's Imaan is his deep and intense love for Allaah Ta`ala. Time and era does not affect his condition.

"Love is called Love, however, there is no Love without intensity,
The measure of Love is venerable - Know, there is no newness in it."

Love for Allaah Ta`ala changes the bitterness in the life of man to sweetness. Such a condition is created in the heart owing to Love for Allaah Ta`ala, that besides Allaah Ta`ala he has no other medium except restlessness.

"(Divine) Love changes bitterness into sweetness, Love changes silver into gold,
Love removes pain, Love is the cure for pain."

UNDERSTANDING 'ISHK' (INTENSE LOVE) AND MUHABBAT (LOVE)

Hadhrat Shibli (rahmatullahi alaih) said:
"Muhabbat, is called such, because it makes 'Mahw' (obliterates / erases) everything else besides the Beloved (from the heart of the lover)."

Ustaad Abul Qaasim Qushairi said:
"Muhabbat (is when) the qualities of the lover is obliterated, and the Being of the beloved is established."

Hadhrat Samnoon Muhib (rahmatullahi alaih) stated:
"The lover (of Allaah Ta`ala) has taken the honour of this world and the hereafter, because Nabi (sallallahu alaihi wasallam) said: 'A man will be with those who he loves'."

'Muhabbat' is that condition (of the heart), where the lover becomes restless in trying to attain and reach the Beloved. When the Aayat : "Li-umrika" (I (Allaah Ta`ala) take an oath on your age) was revealed, Nabi (sallallahu alaihi wasallam) used to exert himself so much in Ibaadat, "until his feet used to become swollen".
Allaah Ta`ala states: "Taha, We have not revealed the Qur`aan unto you (O Muhammed (sallallahu alaihi wasallam) to cause you distress."

Imaam Ghazali (rahmatullahi alaih), became unconscious when he heard someone reciting the following poem:

"The snake of love has bitten my liver, there is no doctor nor charmer (to cure it),except the Beloved, who has saturated my heart, my cure lies with Him."

When the doctor is summoned, and he checks the pulse etc., he diagnoses the 'sickness' of 'Muhabbat'.

TWO TRUE POINTERS

There are two very strong pointers regarding Ishq and Muhabbat in this world:

1. As much praises and glorification the lover expresses for The Beloved (Allaah Ta`ala), that much deficient is he, in his efforts. Allaah Ta`ala says:

   "Say (O Muhammed (sallallahu alaihi wasallam)): 'If the sea were ink for (writing) the Words of my Rabb, surely, the sea would be exhausted before the Words of my Rabb would be finished, even if we brought (another sea) like it for its aid.'"

2. That person who loves Allaah Ta`ala, Allaah Ta`ala makes his name famous throughout the world. It appears in a Hadith that the person who gains proximity to Allaah Ta`ala through his Ibaadat, then Allaah Ta`ala makes an announcement through the medium of Hadhrat Jibraeel (alaihi salaam) in the heavens and the earth, that Allaah Ta`ala loves such and such a person.

"Then acceptance is decreed for him on earth."

"That person whose heart remains alive with Ishq, will not die, in fact he will forever be in existence amongst us in history."

PROOF OF LOVE FOR ALLAAH TA`ALA

It is reported in a Hadith-e-Qudsi:

"I (Allaah Ta`ala) was a Hidden Treasure, hence I intended that I be discovered, therefore I created mankind."

Hence, the creation was created for the reason of expressing love for Allaah Ta`ala.

"Ishq is the reason for the creation of the universe,
Hark at the words of the Tawraah, that I intended that I be discovered."

PROOF ONE

Allaah Ta`ala has love for the Believers. Allaah Ta`ala states in the Qur`aan Shareef:
"Allaah Is the Wali (friend) of the Believers."

Actually, since the Believers have accepted the Kalima and become Muslims, it can be said that it is they who are the friends of Allaah Ta`ala, nevertheless, Allaah Ta`ala says that HE is the Friend of the Believers.
It is stated in the Qur`aan Shareef that Allaah Ta`ala will create such a nation that:

"Allaah Ta`ala will love them and they will love Allaah Ta`ala."

In this Aayat as well, Allaah Ta`ala places HIS love first.

PROOF TWO

Allaah Ta`ala says:

"Indeed Allaah Ta`ala has purchased from the Believers their souls and their wealth, in lieu of Jannat."

It is customary, that when a person intends to purchase an article, and prior to his purchase he is aware of some defect in that article, yet he intends purchasing it, it is

clear that he esteems that article, notwithstanding its defects. Keeping this in mind, we know that Allaah Ta`ala has created mankind and He is most aware of the inherent faults in man. HE knows that man is *"Da`eef (weak)", "Ajoola (hasty)", " Haloo`a (aggressive)", "Manoo`a (one who prevents), "Jazoo`a (impatient/ apprehensive)", etc.*, and yet HE has purchased this creation in lieu of Jannat. This is proof that Allaah Ta`ala has love for that person who has Imaan.

PROOF THREE

Hadhrat Baayazid Bustaami (rahmatullahi alaihi) has stated:

"Muhabbat is when one regards as insignificant his own multitudinous presentations, and he regards as abundant the few gifts given to him by his Beloved."

Keeping this principle in mind, one realises that Allaah Ta`ala also mentions in the Qur`aan Shareef regarding HIS many blessings, which are innumerable:

"If you try to count the blessings (given to you) by Allaah Ta`ala, you will not be able to enumerate them."

However, notwithstanding the innumerable blessings granted by Allaah Ta`ala to mankind, Allaah Ta`ala mentions regarding the world:

"Say (O Muhammed (sallallahu alaihi wasallam), the goods of this world are few."

It is as though Allaah Ta`ala regards as little the many blessings HE has gifted man with. And when this slave (of Allaah Ta`ala) has remembered HIM, albeit in limited quantity, Allaah Ta`ala mentions it to be manifold:
"The Zaakireen (those who make Allaah Ta`ala's Zikr) do it in abundance."

This is proof that Allaah Ta`ala has love for the Believers.

RESULT

Since Allaah Ta`ala has so much love for the Believers, this love necessitates reciprocation, and the result is that the heart of the Mu`min should overflow with love for Allaah Ta`ala. Allaah Ta`ala says:

"The Believers have intense love for Allaah Ta`ala."

CHAPTER TWO

THE EFFECTS OF THE LOVE FOR ALLAAH TA`ALA

The blessings of the love of Allaah Ta`ala are so numerous that it will illuminate the body of that person who inculcates it in his heart, from head to toe.

The effects on the face

The face of the true lover of Allaah Ta`ala will be illuminated with the Ishq of Allaah Ta`ala. The knots in the hearts of common people will be released, when they look upon the face of a lover of Allaah Ta`ala. On one occasion some Hindus accepted Islaam. Someone asked them the reason for their acceptance. They replied by indicating to the face of Hadhrat Anwar Shah Kashmiri (rahmatullahi alaih) and said: "Can such a face ever be the face of a false person? Since he is a Muslim, we have also become Muslims."

Hadhrat Murshid Aalam (rahmatullahi alaihi) was once in the Haram Shareef, when his gaze fell upon the face of Hadhrat Moulana Qaari Tayyib Saheb (rahmatullahi alaihi). He greeted Hadhrat Qaari Saheb and asked him: "Qaari Saheb, how did you achieve such a Noorani countenance (illuminated face)?" He smiled and replied: "I have not done it, my Sheikh has."

The recognition of the people of Allaah Ta`ala, is explained in the following way in the Hadith Shareef:

"Those people who, when you behold them, you are reminded of Allaah Ta`ala."

Regarding the Sahabah-e-Kiraam (radhiAllaahu anhum), it is stated in the Qur`aan-e-Paak:

"Their signs (of recognition) are upon the faces, from the effects of Sujood (many Sajdahs)."
It is as though the Ibaadat of Sajdah, results in illuminating the face.

Some of the Sahabah (radhiAllaahu anhum) report that when Nabi (sallallahu alaihi wasallam)'s health deteriorated considerably, and he (sallallahu alaihi wasallam) made Hadhrat Abu Bakr (radhiAllaahu anhu) make Imaamat, then on one of these occasions, after the Salaat, Nabi (sallallahu alaihi wasallam) opened his door and looked into the Musjid. The Sahabah say that his (sallallahu alaihi wasallam)'s face was: *"As though it was a page from the Qur`aan."*

Hadhrat Shah Saheb (rahmatullahi alaihi) states that when Nabi (sallallahu alaihi wasallam)'s Mubarak head was resting upon the lap of Hadhrat Abu Bakr (radhiAllaahu anhu) whilst they were in the cave of Thoor, Hadhrat Abu Bakr (radhiAllaahu anhu) said, whilst looking upon the countenance of Nabi (sallallahu alaihi wasallam): *"I picture (this scene as follows) that O Abu Bakr! Your lap is like a folding stand for the Qur`aan Shareef (desk), the Mubarak face of Nabi (sallallahu alaihi wasallam) is like the Qur`aan Shareef, and O Abu Bakr! You are the Qaari (reciter, who is sitting down and reciting the Qur`aan Shareef."*

Once Hadhrat Khwaja Abul Hasan Kharqaani (rahmatullahi alaihi) mentioned that the face of Hadhrat Baayazid Bustaami (rahmatullahi alaihi) shone so brightly, that whosoever gazed thereupon, would have the knots in his heart opened up.
A person objected that how come the knot in the heart of Abu Jahal did not open up when he gazed upon Nabi (sallallahu alaihi wasallam)'s face, and gazing upon the face of Baayazid Bustaami, would open the knots in one's heart.

Hadhrat Khwaja Abul Hasan Kharqaani (rahmatullahi alaihi) said: "O Ignorant one, when did Abu Jahal ever look upon the face of Nabi (sallallahu alaihi wasallam)?"
This person was dumbfounded, and said: "How did he *not* look at the face of Nabi (sallallahu alaihi wasallam)?"
The reply was: "Abu Jahal looked at the face of Muhammed bin Abdullah (sallallahu alaihi wasallam). Had he even once chanced upon the countenance of Muhammed Rasulullah (sallallahu alaihi wasallam), and understood him (sallallahu alaihi wasallam) to be this, he would never have been deprived of Hidaayat (Guidance)."

Hadhrat Abdullah Bin Salaam (radhiAllaahu anhu), who was a jewish priest, came into the presence of Nabi (sallallahu alaihi wasallam) in order to ask him (sallallahu alaihi wasallam) three questions, accepted Islaam immediately just at looking at the Mubarak face of Nabi (sallallahu alaihi wasallam).
Somebody asked him that he had come for the reason of asking questions (and not to accept Islaam), so what happened?
He indicated at the Mubarak face of Rasulullah (sallallahu alaihi wasallam) and said:

"I take an oath upon Allaah Ta`ala, this is never the face of a liar!"

Some of the rulers from amongst the Tabi`een, used to send their representatives to the Kuffaar to collect Jizya (tax). These Kuffaar used to refuse to give the Jizya. They were asked as to why they now refused to give, when they used to give to their (collectors) forefathers. They replied: "Yes, those people used to come in torn clothes, their hair used to be dishevelled, their eyes red, owing to their previous nights Ibaadat, but their faces were filled with such awe, that we could not lift our gazes to them. You are bereft of these qualities. Go! We are giving you nothing."

The effects in the sight

The sight of the true lover of Allaah Ta`ala has such an effect that wherever it falls it leaves its impression. According to the words of a poet:

"That effect can be seen in the sight of a Wali (friend of Allaah Ta`ala),
It can be seen that it changes the fate of thousands."

Hadhrat Khwaja Ghulaam Hasan Suwaag (rahmatullahi alaihi) was a pious person. Whenever a Kaafir would come in his company, if he (rahmatullahi alaih) would look at the Kaafir would full attention, he would become a Muslim. In this way many Hindu youth became Muslim. The Hindus rose up against him saying, that this person is forcing our youth into Islaam. The result was that Hadhrat was summoned to court. When he (rahmatullahi alaih) came to court he asked for the reason of his being summoned. The magistrate said that it was alleged that he was forcing the Hindu youth into accepting Islaam. When he heard this he was very surprised. He looked at one of the complainants and asked: "Have I made you a Muslim?" In reply this Hindu recited the Kalima. He (rahmatullahi alaih) then indicated to the second, third and fourth Hindu, who all recited the Kalima. The magistrate, who was also a Hindu, became scared and said: "Do not indicate to me also." Saying this he understood the matter. He dropped the case and exonerated Hadhrat with honour and respect.

Hadhrat Shah Abdul Qadir (rahmatullahi alaihi) once spent 18 years in I`tikaaf in a certain Musjid in Delhi. During this time also he completed the translation of the Qur`aan Shareef. When he exited from the Musjid his gaze fell upon a dog. The effect was such that (due to the mere gaze), other dogs started following.

It is reported in a Hadith Shareef:

"The (evil effects of the) eye is Haqq (True)."

Some of the Sahabah (radhiAllaahu anhum) were affected by the (evil) eye, and Nabi (sallallahu alaihi wasallam) showed a remedy for it.
A matter for contemplation is this that, if that eye which has jealousy, hatred and malice can have an effect upon a person, why should not that eye which has mercy, compassion and benevolence also have an effect.

Effects of the tongue

The tongue of the true lover of Allaah Ta`ala has such an effect that no sooner words (a du`aa) leave the mouth of such a person, it is accepted by Allaah Ta`ala. On the other hand his words have an effect upon the hearts of the creation. When a common person says something it has no effect on the heart of others, whereas if the same words are uttered by a lover of Allaah Ta`ala, it penetrates the innermost recesses of the hearts.

"Those words which come from the heart, have an indelible effect."

When the son of Hadhrat Shah Abdul Quddoos Gangohi (rahmatullahi alaihi), completed his Madressah course, his father once said to him at a gathering: "Son, give some advice to this group of Saalikeen (devotees)." he began giving them a lecture on knowledge and recognition of Allaah Ta`ala, but they were unaffected. At last, Hadhrat (his father), said : "O Faqeers, yesterday we left some milk in order to make Sehri, but a cat came by and drank it up." When they heard this all of them started crying out aloud. After the gathering, as the father and son were going home, Hadhrat said: "Son, you gave an excellent talk, but not even an iota thereof reached the ears. I merely mentioned a simple thing and it had a great effect upon the people."
The son said: "Dear father, could you explain this."
Hadhrat replied: "When the heart permeates with the love of Allaah Ta`ala, then whatever words come out from the mouth, it creates an impression on the hearts of the listeners."

Effect upon the soil

The human is made up of meat and skin. The palpitating heart is placed in the chest. Ishq is such a thing, that when it combines with soil it makes even that memorable. For what reason is the "Taj Mahal" and "Musjid-e-Qurtuba" famous? Why are these buildings, that have been built from soil, famous? They have the effect of Ishq and attraction inextricably linked to them.

CHAPTER THREE

THE CONDITION OF THE LOVERS (OF ALLAAH TA`ALA) IN THIS WORLD

Allaah Ta`ala says:

" And so are the days (good and not so good), WE give to men by turns..."

Human life is like a sea of buffeting waves. Sometimes stormy, other times calm. Sometimes composed, other times fragmented. Sometimes close by, other times far apart. Sometimes in health, other times in illness. Conditions never remain always in the same condition. According to Allama Iqbal (poet):

"Contentment is temporary, in the treasures of fate,
Stability is an alternating stage in time."

The condition of the true Aashiq is also affected by the changing stages. Hence, he sometimes experiences happiness, and sometimes sadness. Sometimes constrained and sometimes free. Sometimes there is affection and grace from the Beloved and other times anger and retribution.
In essence, the object is that the true Aashiq is always pleased with The Beloved, regardless of the condition he finds himself in.

"The Beloved's favours are never-ending, but HIS anger sometimes,
This also my Beloved is laudable, and that too, O my Beloved is laudable."

A summary of the different conditions experienced by the Aashiq in his quest for Ishq is listed hereunder:

1. The Aashiq is so uneasy in his quest for 'Shawq' (desire), that he has no peace or comfort on any side.

"I have no perception of You, nor sense in this world,
I am sitting, drunk with Your Beauty,
Ask the stars about the state of my life,
I remain awake at nights, in Your contemplation."

2. When sadness and depression overcomes one, there is no remedy except crying. Crying increases the expression of Ishq.
3. It is the desire of the Aashiq that The Beloved looks at him with eyes filled with Muhabbat. He is in anticipation of the Creator of the Universe, to shower him with Mercy. He knows that his object will be achieved if he is favoured with even a slight gaze from The Beloved.

"If Allaah Ta`ala can at least cast a slight gaze towards His lovers,

I wait in anticipation for one gaze, a gaze from YOU."

4. There can be no other (better) blessing that attaining Allaah Ta`ala. Besides this every other thing is useless and meaningless. To attain this one is prepared to forgo every other thing.

"Besides attainment (of Allaah Ta`ala), every other thing is useless,
So accept one attainment in exchange for the entire world.
You ask me: 'What is entrance into Jannat?'
Entrance into Jannat is the uniting with The Friend."

5. That person who is blessed with the gaze of Allaah Ta`ala, finds the season of spring (contentment). The season of autumn is another name for his indifference.

"What is this season of autumn? It is only His forgiveness,
If He casts His gaze, it will soon be spring."

6. When The Beloved showers His blessings, then too, the true Aashiq cries. These are not tears of sadness, but rather tears of joy. The pleasures of Muhabbat are also displayed through tears. The heart of mankind is made from flesh, and the gaze of The Beloved even has an effect on stone (so why not on the heart of man?).

"A Beautiful Being has cast a gaze in my direction, now my objective is achieved,
My heart is made from flesh, and His gaze can make a hole in stone."

7. The heart of the Aashiq is torn to pieces by separation. The true Aashiq can never find solace during separation.

"O Beloved, my heart is mad over You, come to Your home,
You are more pleasurable to me that sugar and honey,
My heart is torn to pieces at separation from You."

8. No worldly thing attracts his heart. In opposition to the Happiness and Attainment of Allaah Ta`ala, this insignificant world holds no value to him.

9. If anyone advises the true Aashiq, that delirium in Ishq is undesirable, he understands this person (advisor) to be his enemy.
In fact he desires that if these advisors caught even a glimpse of the Beauty and Splendour of The True Beloved, then they too, would become insane with love.,

"The advisors are chastising me owing to my Love for You.
O Beloved, You cast a slight glance upon them too, so that they also become insane with Your love,
Remove the pride from their minds."

10. The Beloved of the Aashiq is his yard-stick, whereby he gauges his friends and foes. If his enemy also loves His Beloved, then he regards him as a friend, and if his friend has no affection for his True Beloved, then he become his enemy.

11. The Aashiq finds solace in the mentioning of his Beloved. His heart finds peace when the name of his Beloved is taken again and again.

12. The Aashiq cannot envisage his life for even a second without the remembrance of his Beloved. His state of wakefulness is spent in His remembrance, and his sleep is filled with dreams of his Beloved.

13. Ishq-e-Ilaahi is such a drink, that even if the Aashiq swallows gulp after gulp, he will not be satiated, and this drink will also not be finished.

"When I think of You, I die and then come back to life.
If I did not have the water of Your attainment, I would not have been alive.
Hopes keep me alive, and 'Shawq' (desire) kills me.
How many times have I lived for You and how many times have I died for You."

14. The Name of The Beloved remains embedded in the heart of the Aashiq, and His vision remains in his (Aashiq's) eyes. Hence his eyes and heart remain restless for The Beloved.

"I have a Friend, whose thoughts remain before me, and whose Name is hidden in my heart,
When I remember Him, then my entire body becomes a heart,
And when I see Him, my entire body becomes eyes."

15. When the True Aashiq perceives that his every sigh and lament reaches His Beloved, then his heart finds solace in this.

"The heart of an Aashiq finds contentment in the fact that his every sigh reaches the heavens."

16. This is also a point worth noting that just as a person traverses this earth with his feet, in a similar way he traverses the spiritual realm with the tears of his eyes.

17. The condition of the Aashiq is such that when he experiences separation, then he sheds tears and when he discerns attainment, then too he sheds tears of Shukr.

"The duty of the Aashiq is to cry. It cannot be conceived to be devoid of crying.

Whether the heart cries, or whether the eyes cry, crying is necessary.
Sometimes he cries for yearning and other times for having attained.
Crying is necessary in Ishq, whether it is for (having gained) proximity or for being distant."

18. When the eyes envision the Beloved and the heart is filled with Muhabbat, then the tongue also remains in remembrance.

"Your vision is in my eyes and Your remembrance on my lips,
Your abode is my heart, so how can you be absent (from me)."

19. When the sun rises then it reminds one of one's Beloved, when it sets then it reminds one of The Beloved. When the Aashiq sits in a gathering of friends, then he remembers his Beloved.

"Wallaahi, the sun does not rise nor set, except that You are in my heart and thoughts.
I do not sit in the company of people, except that I speak about You.
I do not mention You in sadness and grief, except that Your Love permeates in my soul.
I have not drunk water out of thirst, except that I envisage You in the glass.
If I had the ability to visit You, I would come to You (even if I have to be) dragged upon my face, or walking on my head."

20. When the common folk execute actions of Ibaadat, they do so with reward in mind, that for this action I will receive so and so reward etc. But when the Aashiq does Ibaadat, he does it pure ly for the pleasure of his Beloved.

21. Allaah Ta`ala says: ***"Every day he is in a different circumstance."***
When Beauty gains new lustre every day, then the heart of the true Aashiq also gains a new realm of Muhabbat daily. There is no limit to the Beauty of Allaah Ta`ala, similarly there is no limit to the Ishq of the Aashiq. In this way there can be no distraction towards someone else.

"My Ishq is You, my Companion is You,
My Deen is You, my Imaan is You,
My body is You, my soul is You,
My heart is You, my life is You,
My Kaaba is Qiblah, Qur`aan is also You,
My Fardh duties - Hajj, Zakaat, Namaaz, Roza and Azaan are all You,
My Zikr is You, my Fikr is You,
My pleasures are You, my existence is You,

The culmination of my support, hopes and trust are with You,
My Deen and Imaan are You, my respect is also with You,
My shame is with You and my conditions are with You,
My pains, sorrows, crying and laughing are all for You,
My pain is You and my medication is You,
The reasons for my happiness are with You,
The fruits of my ease are also with You,
My beauty and youth are also with You,
My name, title and recognition are with You,
O Farid, If (only) your Friend accepts this,
You (O Allaah Ta`ala) are the Master and the King."

22. It is the desire of the Aashiq that he gets the opportunity to be in seclusion with The Beloved, in order to discuss the secrets and have special conversations. For this reason, there is no better time than the darkness of the night. Therefore it becomes the habit of the Aashiq to awaken for Tahajjud Salaat, and take benefit therefrom.

" Oh sleeping Farid awaken and sweep out the Musjid,
You are sleeping and Rabb is awake,
How can your friendship remain constant."

23. Notwithstanding the nights in Ibaadat, the true Aashiq, feels that he has not attained what he had desired to achieve. Even dogs remain awake at night in order to guard their master's home, so what achievement is it if I remain awake at night.

"You remain awake at night and are called 'Sheikh', dogs that remain awake at nights are better than you,
It eats plain food, and sleeps during the day under the shade of trees - it is better that you,
It leaves not the doorstep of it's master, even if he strikes it a hundred times - it is better than you,
You sleep upon soft pillows, whilst the dog sleeps on rocks - it is better than you."

Another poet says it differently:

"Do not consider yourself as having attained Wilayat (special friendship), by remaining awake at nights,
Brother, dogs remain awake at nights in guard,
It remains awake in lieu of a small chunk (of food), whilst you have received thousands of blessings,

The dog has come out victorious against you, O Faqir (indigent one)! Hang your head in shame."

24. The Aashiq regards the sadness inflicted upon him by his Beloved as being even better than happiness.

"Sadness is even very dear to me,
because it comes for YOU!"

As much as the Aashiq is chastised by the Beloved, his madness of Ishq increases proportionately.
Sometimes the Aashiq even proclaims: "Hal mim Mazeed" (Is there more?)

25. This is also a reality that when one is blessed with the 'sight' of The Beloved, then it becomes the season of spring (time for rejoicing). In this condition a person sits there with lost senses.

26. The Aashiq finds it so pleasurable to talk about the Beloved that his heart desires it all the time. If he finds someone else whose heart is also filled with passion, then what cane be said, they will spend their time very profitably.

27. If the ecstasy of Ishq is found in remembering The Beloved, then the heart of the Aashiq desires that he meet his Beloved.

"Lift the veil and show me the vision,
I have come to see Your Face."

28. The Aashiq tries his best to control his yearns and desires (for The Beloved). His entire life is spent in this struggle.

<u>AN INCIDENT OF HADHRAT EBRAHIM (alaihi salaam)</u>

Once Hadhrat Ebrahim (alaihi salaam) was grazing his flock of sheep, when a person was passing close by. As he was passing by he said the following words in praise of Allaah Ta`ala:
"Subhaana Zil Mulki Wal Malakoot Subhaana Zil Izzati Wal Azmati Wal Haibati Wal Qudrati Wal Kibriyaa`i Wal Jabaroot."

When Hadhrat Ebrahim (alaihi salaam) heard his Beloved being praised in such beautiful words, he was greatly affected. He asked the person to repeat the words for him once again. The person asked him what would he give him in lieu of this. Hadhrat Ebrahim (alaihi salaam) replied that he wold give half his flock of sheep to this person. This person repeated the words again, and Hadhrat Ebrahim (alaihi salaam) was again mesmerised by these beautiful words, that he asked him to repeat them again. This person asked what he would be rewarded with this time. Hadhrat Ebrahim (alaihi salaam) replied; the remaining half flock. This person repeated the words for a second time. Once again, Hadhrat Ebrahim (alaihi salaam) was overcome with ecstasy by these words that he asked this person again to repeat the words. This person said: "Now you have nothing by you to compensate me with, so what will you give me this time?" Hadhrat Ebrahim (alaihi salaam) said that he would tend this person's sheep for him, if he would please recite the praises of his Beloved once again. This person said: "Glad tidings to you, Ebrahim Khalil Lullaah, I am an angel. Allaah Ta`ala has sent me, HE told me to come before you and take HIS Name and see what reaction it would solicit from you."

"For one second even, Muhabbat cannot be hidden,

When someone has taken Your name."

COOKING MINCE IN BOILING OIL

Once two Taabi`een (rahmatullahi alaihima) were taken captive by the enemy in a certain Jihaad. They were presented before the king. This king was a christian. When he looked at the faces of these two, he saw the effects of bravery on their features. He desired that instead of killing the two of them, he would entice them into his religion and they would be an asset to his army. They were shown to a luscious green garden and told that if they accept christianity, they would be made to spend their lives in comfort and ease. Whichever beautiful lady they desired they would be married to. Also, they were promised high ranks in the army. These luminaries replied that this temporary world had no attraction to them. They said that they will never ever renege from Islaam. When the king saw that they were adamant, he started threatening them with severe punishment and death. He threatened to cook the two of them in a pot of boiling oil. They replied: "You do as you please!"

The king ordered that a huge pot be placed to boil with oil. In a short while the oil was boiling. They were given a last chance to rethink their plight and accept christianity, and they will be freed. But if they refused then they will be made into cooked mince. The two of them spelt in out clearly that they had ABSOLUTELY NO intention of reneging from Islaam. The king indicated with his hand and one of them was flung into the boiling oil. There was a bubbling in the oil and soon the Tabi`i (rahmatullahi alaih) was cooked. The king looked at the other Tabi`i (rahmatullahi alaihi) and he noticed that he was shedding a few tears. The king surmised that perhaps this Tabi`i had gotten cold feet and was prepared to forsake Islaam. The king said in a very haughty and authoritative voice: "Your friend did not accept my proposal, now see his outcome! Now of you accept my proposition, you will not receive the same fate."
This Tabi`i (rahmatullahi alaih) replied: "O You Vile creature! Do you thing that I fear death? It is most certainly not that."
The king asked: "Then why are you crying?"
The Tabi`i (rahmatullahi alaih) replied: "(I am crying because) This thought came to my mind that I have but one life, and if you throw me into this oil, my life will be terminated. How I wish that I had as many lives as there were hairs on my body, so that each time I could be thrown into this oil, and on each occasion my life was presented before Allaah Ta`ala."

AN OLD AASHIQ

Once Hadhrat Moosa (alaihi salaam) was going somewhere. On the way he saw an old man who was in conversation with Allaah Ta`ala. Hadhrat Moosa (alaihi salaam) overheard him saying: "O Allaah, I have heard that You have no wife nor children. O Allaah , if You come to me I will be of great service to You. I will serve You food. Wash Your clothes. I will give you Da`ee (sour milk). I will give You butter. O! When You fall ill, who will treat You?"
Hadhrat Moosa (alaihi salaam) told this old man that to use such words for Allaah Ta`ala is disrespectful and insolent, and that it is inimical to the Greatness of Allaah Ta`ala. This old man became very scared and started crying profusely and sought Allaah Ta`ala's Forgiveness. Allaah Ta`ala sent Wahi to Hadhrat Moosa (alaihi salaam):
"O My Prophet! I have sent you to create unity (between Myself and the creation) and not to create separation."

"You have come to unite (creation with The Creator),
Not to create separation."

THE INCIDENTS OF HADHRAT SHIBLI (rahmatullahi alaih)

During the Abbaasi reign of Khilaafat, the Islaamic rule stretched far and wide, for many thousands of square miles. Each province and territory had its own governor who ran the affairs of that place. The ruler of the time decided that all the governors be called to a certain place (Markaz - headquarters). There he would inquire about the affairs of each area and those governors who were deserving would be rewarded, so as to be an encouragement to the others. On one such occasion all the governors were summoned and some travelled many thousands of miles to reach the Markaz. The Khalifah of the time gathered all the governors in a special lounge

(conference room!). Some of the governors gave good reports and they were well rewarded, others were given advice. At the end of the meeting the Khalifah gave each one of the governors a robe of honour and invited them to a meal. All the governors dressed in all their finery and presented themselves for the invitation. The food was grand and there were exotic fruits etc. At the end of the meal everyone was chatting to each other and all were very pleased and the happiness could be discerned on the face of the Khalifah. One of the governors had a sneeze, which he tried with all effort to suppress. He struggled with himself for a while and eventually he gave two to three sneezes. For a while the entire mood of the gathering changed. Everyone looked at him. To sneeze is a natural act, but everyone was aware of this governor's sneeze as he had some mucous by his nose. When everyone turned their attention to the Khalifah, this governor took this opportunity and wiped off his nose with the sleeve of his newly presented robe. It was the will of Allaah Ta`ala, that at that very second the Khalifah looked at this governor and saw him doing this act. When he saw that this governor was wiping his mucous with his new robe, his (Khalifah's) anger knew no bounds. The Khalifah severely chastised this governor for this 'ungrateful' act of wiping his nose with a robe gifted by him. This governor was stripped of his robe by the Khalifah in the presence of everyone, and he was flung out of the gathering. The mood was now tense and all the governors were distressed, lest their condition also become like the ejected governor. Nevertheless, the gathering was terminated and it came to an end. All the governors returned to their respective places of stay. The Khalifah and his Wazeer was left in the lounge. For a while both of them remained silent and were contemplating the unsavoury incident.

After a little while, the doorkeeper entered and said that the governor of the Nahaawind Province seeks an audience. The Khalifah granted him permission to enter. The governor entered and made salaam. Then he asked whether a sneeze is a voluntary or involuntary action. The Khalifah could perceive the delicacy of the question. He told the governor: "What use in there for asking such a question? Go and attend to your work."
The governor then asked: "Regarding the governor who wiped his nose with the robe, was it a necessary punishment to disgracefully eject him from the court, or could a smaller punishment suffice?"
When the Khalifah heard this question, he said: "I can discern the inference in your questions. I am warning you not to ask such questions in future, otherwise you will suffer for it."

The governor said: "O Khalifah, be at ease, this much I have understood, that you have made a governor wear a robe, and you have opted to disgrace him merely because of his showing 'unappreciativeness' thereof. I have also understood that Rabbul Kareem has made me wear the robe of Insaaniat (humanity), and sent me into this world. If I do not pay due respect to this robe, then on the day of Qiyaamah, Allaah Ta`ala will also disgrace me in a similar way." Saying this he take off the robe and flung it on the table and said: "I will firstly pay due respect to the robe of Insaaniat, so that on the day of Qiyaamah, I am saved from disgrace. The governor said this, spurned his governorship and left. When he left, he thought to himself about what he should do next. He contemplated going to Hadhrat Junaid Baghdadi (rahmatullahi alaihi) and staying in his company, thereby benefiting spiritually.

After a few days of travel, he reached Hadhrat Junaid Baghdadi (rahmatullahi alaihi) and said: "Hadhrat, you have been endowed with the blessing of spirituality, please present me too with this. If you prefer, give it to me for free, or charge me for it."

The reply was: "If you are charged for it, you will not be able to afford it, and if it is given to you for free, then you will not appreciate it."
The governor said: "Then, I am prepared to do whatever you ask of me."
He was asked to remain there for a period of time. And when his heart' reflection was clear, then he would be bestowed with the his desired blessing. After a few months Hadhrat asked this person regarding his past work. He replied that he was the governor of a certain province. He was told to go to the city of Baghdad and start a shop selling sulphur. The governor did as he was told. Firstly, sulphur has foul smell, and secondly, the mixing with people, displaced the governor's disposition. Eventually he completed a year in this way, and presented himself to Hadhrat Junaid and said: "Hadhrat, I have completed a year."
He was told: "Oh, so you were counting the days, go and complete another year."
This time his mind became so clear, that he passed more than a year, and he had no concept of the time. One day Hadhrat told him: "Governor, you have completed two years, and you do not even realise it." Hadhrat gave him a beggars bowl and told him: "Go now to Baghdad and beg."

The governor was perplexed. He was told: "If you desire The Blessing, do as you are commanded, otherwise, you should return to the path that you came from."

Immediately, the governor took the beggars bowl and proceeded to Baghdad. He saw some people gathered in a certain place and he went up to them and asked them to give something in Allaah Ta`ala's name. When they saw his face they did not discern it to a face of a beggar. They said to him: "Aren't you ashamed to have left honest working and taken up begging? Go and work for your keep!"
When the governor heard this he swallowed his anger and conducted himself like a durwaish (pauper/beggar). The strange thing is that for a whole year he continued in this way, and he received nothing throughout the year. Everywhere he begged, he received the same treatment. This was the method of spiritual reformation.

Hadhrat Junaid Baghdadi (rahmatullahi alaihi) wanted to remove all vestiges of pride and arrogance from the governor. After a year of begging, it dawned upon the governor that he had no value, and that instead of begging from the creation, he should be begging from The Creator. He completed the entire year in this way.

One day Hadhrat Junaid Baghdadi (rahmatullahi alaih) called the governor and asked him his name. He replied that it was 'Shibli'. He told him:"Fine, now you may sit in our gatherings." He was given permission to sit in the Majalis after three solid years of Mujaahadah. However, the container of Shibli (rahmatullahi alaihi)'s heart was cleansed. Now, every word of Hadhrat's was illuminating his chest and his eyes were endowed with great foresight. Within a few months his spiritual condition elevated to such great heights that his heart was overflowing with the love for Allaah Ta`ala.

One day Hadhrat Junaid (rahmatullahi alaihi) called Hadhrat Shibli (rahmatullahi alaihi) and asked him: "Shibli, when you were the governor of Nahaawind, did you ever oppress anyone or deprive them of their rights? You must make up a list of any such transgressions."
Hadhrat Shibli (rahmatullahi alaihi) started making such a list. After about three days he completed a long list of a few pages. Hadhrat Junaid (rahmatullahi alaih) told him that internal reformation is not complete until a person rectifies all his affairs. He told him: "Go and seek the forgiveness of all these people."
He then went to Nahaawind and asked each and every person for forgiveness. Some accepted readily, while others said : "You have disgraced us considerably. We will only pardon you if you stand in the sun for such and such a period of time." Others said that they will only forgive him if he were to work as a labourer in their homes for a period of time. He completed the wish of every person, and after a period of two years he returned to Baghdad. By now he had completed a period of five years since his arrival at the Khaanqah. After all the spiritual exercise and sacrifices, his Naffs was subdued and annihilated. 'I' (vanity / pride) was removed. The spiritual self only cried out for YOU and only YOU (i.e. Allaah Ta`ala). Eventually, one day he was endowed with the spiritual Nisbat (connection) of Hadhrat Junaid (rahmatullahi alaihi). His object was changed, the sight of his eyes was changed, the walking of his feet was changed, his heart, mind and thinking was changed, his chest was illuminated with the recognition of Allaah Ta`ala. He became an Aarif Billaah. His heart was filled with Ishq-e-Ilaahi.

Hereunder follow some anecdotes regarding his life:

1. Once Hadhrat Shibli (rahmatullahi alaihi) was sitting in seclusion and making the Zikr of Allaah Ta`ala, when a Saalik (person treading the path of Sulook) came by and said: "Connect me to Allaah Ta`ala."
   Hadhrat Shibli (rahmatullahi alaih) asked: "To Allaah?"
   The Name of Allaah Ta`ala emerged from his lips with such a devastating effect that the youth's heart was 'split asunder' and he expired there and then. A case of murder was brought against Hadhrat Shibli (rahmatullahi alaihi). He was arrested. When he reached the court, the judge asked: "Shibli, you have murdered a youth?" He replied: "Most certainly not! The youth asked me to connect him to Allaah Ta`ala, and all I said was; 'To Allaah?' And he could not bear these words."
   When the judge heard the name of Allaah from Hadhrat Shibli (rahmatullahi alaihi), he felt such an awe-inspiring effect on his heart, that he dismissed the case and exonerated Hadhrat Shibli (rahmatullahi alaihi) from the charge with honour and respect.

2. It was the blessed habit of Hadhrat Shibli (rahmatullahi alaihi), that whenever any person took the name of Allaah Ta`ala in his presence, he would place

sweetmeats in that person's mouth. A person asked him the reason fro this, and he replied: "When a person takes the name of my Beloved, then if I do not place sweetmeats into his mouth, what else can I do?"

3. Once the people saw Hadhrat Shibli (rahmatullahi alaihi) angrily standing in a certain place with a sword in his hand. When he was asked the reason for this strange behaviour, he replied: "If anyone takes the name of Allaah Ta`ala in front of me, I will kill him!" When he was asked as to why he would do such a thing, he replied: "I have now come to realise that people take the Name of my Beloved negligently and according to me, the person who takes the Name of the True Beloved negligently is a Kaafir!"

4. One day while Hadhrat Shibli (rahmatullahi alaihi) was walking, a few children started following him and they took him for insane. They constrained him. He continued walking whilst ignoring them. One boy threw a stone at him, which struck him on the shin and it started bleeding. A man, who saw this scene, scolded the boys and chased them away and he started tending to the wounds of Hadhrat Shibli (rahmatullahi alaihi). He was surprised to note that the blood which was flowing from the body of Hadhrat Shibli (rahmatullahi alaihi) was forming the words: 'Allaah' on the ground. Subhaanallaah! His body was permeating with the love of Allaah Ta`ala to such an extent that even the blood emerging from his body was forming the name of Allaah Ta`ala.

5. On one Eid, Hadhrat Shibli (rahmatullahi alaihi) wore a set of black clothes. People asked the reason for this, and he replied: "People are negligent of Allaah Ta`ala, and their hearts have become so black with their sins, just as black as my clothes."

6. Once the following Ilhaam (inspiration) was made to Hadhrat Shibli (rahmatullahi alaihi): "O Shibli, you desire that I disclose your faults to the people, so that none will turn their attention to you?" Hadhrat Shibli (rahmatullahi alaihi) was also in a coquet mood, he said: "Oh Allaah, do You wish that I disclose Your Mercy to the people, so that there remains no one on earth who will prostrate to you?"
   Immediately, this Ilhaam came to him: "Shibli, you should not talk to Me and I will not talk to you."

These incidents should demonstrate to one that those who undergo strenuous spiritual exercise, and they crush their Naffs, their hearts overflow with the love for Allaah Ta`ala.

AN INNOCENT QUESTION

Once Hadhrat Hussein (radhiAllaahu anhu), in his childhood, asked Hadhrat Ali (radhiAllaahu anhu) the following question: "Do you love Allaah Ta`ala?"
He replied in the affirmative. He was then asked: "Do you love my maternal grandfather (i.e. Nabi (sallallahu alaihi wasallam)?"
The reply was in the affirmative. He was then asked: "Do you love my mother?"
The reply was again in the affirmative. He was then asked: "Do you love me?"
The reply was in the affirmative. Hadhrat Hussein (radhiAllaahu anhu) said in all innocence: "Dear Father, you have combined so many loves in one heart?" Hadhrat Ali (radhiAllaahu anhu) said in explanation: "Son, your question is excellent, but the love I have for your paternal grandfather, for your mother and for yourself, is because I am ordered to do so by Allaah Ta`ala. Therefore all these loves are in actual fact branches of love for Allaah Ta`ala. Upon hearing this Hadhrat Hussein (radhiAllaahu anhu) smiled and understood.

THE CONDITION OF SAMNOON MUHIB

Hadhrat Samnoon Muhib (rahmatullahi alaihi) was a handsome youth, who was always in the condition of Ishq-e-Ilaahi. Once some people requested that he give a lecture and some advice. He began giving a lecture on Ishq-e-Ilaahi, when a bird came and sat upon his shoulder. After a while it came and sat on his lap. He continued talking about Muhabbat-e-Ilaahi, whilst the bird continued fluttering about. Eventually the bird expired in this state. After this the people kept his name as 'Samnoon Muhib'.

FOR TWO YEARS HE COULD NOT RECALL HIS NAME

Hadhrat Moulana Asgar Hussein Khandlewi (rahmatullahi alaihi)'s grandfather Sheikh Ahmed Hassan (Rahmatullahi alaih) was amongst the people of Allaah. When it was the occasion of laying the foundation-stone of Daarul Uloom Deoband, Hadhrat Moulana Nanotwi (rahmatullahi alaih) said that the stone should be laid by such a personality, who, never mind never committed a major sin, he never had any intention of committing a major sin. When the people heard this they were astonished. Then Moulana Nanotwi (rahmatullahi alaih) called Sheikh Ahmed Hassan (rahmatullahi alaihi), who laid the stone. Sheikh Ahmed Hassan (rahmatullahi alaihi) was mostly in another realm owing to his excessive Zikrs. His son-in-law stayed in his company for two years and during this period, Sheikh Ahmed Hassan (rahmatullahi alaihi) could not remember his (son-in-law's) name. Whenever he passed by him, he (Sheikh Ahmed Hassan (rahmatullahi alaihi))would ask: "Tell me who are you?" The son-in-law would reply: "I am Allaah Ta`ala's servant."
Sheikh Ahmed Hassan (rahmatullahi alaihi) would say: "All of us are Allaah Ta`ala's servants, who are you?" He would reply: "Hadhrat, I am your son-in-law." Sheikh Ahmed Hassan (rahmatullahi alaihi) would say: "Very good, very good." This condition and conversation continued for two years, however, he remembered Allaah Ta`ala's name to such an extent that he was oblivious of the names of every one else.

THE SINCERE TAWBAH OF JIGAR MURADABADI

Ustaad Jigar Muradabadi was a famous poet of his era. In the beginning, he was a drunkard. His poetry was exquisite. Once he went to meet Adbur Rabb Nashtar in his office. The orderly at the office refused him entry, due to his appearance. Ustaad Jigar tried to explain that he had an old acquaintance with the governor. The orderly refused to accept his plea. Nevertheless, Ustaad Jigar wrote a small note on a piece of paper:*"I have come to meet Nashtar, look into my jigar (liver)."*

He told the orderly to at least show this note to Nashtar. When Abdur Rabb read this note he immediately understood it to be Ustaad Jigar, so he went out to personally welcome him. The orderly was dumbfounded.
Once Ustaad Jigar met Hadhrat Khwaja Majzoob (rahmatullahi alaih). Jigar was very affected with the words of Hadhrat Majzoob (rahmatullahi alaihi). Hadhrat Majzoob (rahmatullahi alaih) told Jigar, after he had inquired, that he was influenced by Hadhrat Thaanwi (rahmatullahi alaih). Jigar agreed to meet Hadhrat Moulana Thaanwi (rahmatullahi alaih). Upon arrival, Moulana Thaanwi said to Hadhrat Majzoob, that there can be no question about a drunkard coming to the Khaanqah, however, he agreed to keep Ustaad Jigar at his home as a guest. There, he may do as he pleases in privacy. Hadhrat Majzoob to Ustaad Jigar to the residence of Hadhrat Moulana Thaanwi (rahmatullahi alaih). After a little companionship with a Wali, Jigar was affected. Ustaad Jigar asked Moulana Thaanwi (rahmatullahi alaih) for three du`aas. The first was that he leave drinking, the second was that he adopt the Sunnat lifestyle of Nabi (sallallahu alaihi wasallam), and the third was that he

perform Hajj. When he returned home, he left drinking and adopted the Sunnat lifestyle. There was such a notable change in his character that the people were thoroughly surprised and they came to meet him. Jigar states his condition in the following couplets:

"Come and look at the spectacle of Jigar,
It is rumoured that a Kaafir became a Muslim."

Jigar's condition of health deteriorated considerably, owing to his sudden rejection of alcohol. The doctors told him that had he left this habit of his slowly and gradually, it would have been better for him. He said that when a person intended leaving something, it is better to leave it immediately, now if death had to overtake him, then, Insha-Allaah, his Tawbah would be accepted, and the Aakhirah would be pleasing. The love for Allaah Ta`ala started blooming in Jigar. He was greatly affected by the Mashaaikh, to such an extent that it became apparent in his speech.

CONTEMPLATION FOR THE ENTIRE NIGHT

Hadhrat Moulana Hussein Ali was the Khalifah of Hadhrat Khwaja Siraajud Deen (rahmatullahi alaihi). It was the normal practice that after Esha Salaat, Hadhrat would let the entire congregation busy themselves with Muraqaba (contemplation). They had permission to leave if any of them became tired. As the night progressed, the people used to leave the congregation and go, one by one. It was only after half the night would be complete, that Hadhrat would himself lift his head from his Muraqaba. He would see that no one else would be present, so he would perform Tahajjud Salaat. He would spend the entire night with Allaah Ta`ala.

HIS HAND HAS COME WITH YOURS

A Buzrukh was on his way, when he met with a fire-worshipper. The fire-worshipper was busy worshipping his fire. The Buzrukh explained to the man that the fire was the creation and not The Creator, but the person was not ready to accept. One day the Buzrukh became determined and he said the fire-worshipper that they should make a fire and place their hands therein. The person who is truthful, the fire will not burn him and the one who is a liar, the fire will burn his hand. The fire-worshipper was prepared. This Buzrukh took hold of the man's hand and placed both their hands in the fire. After a while it was discerned that the fire did not burn either of their hands. The Buzrukh was astonished, and he thought that surely the fire-worshipper's hand would burn. This Buzrukh, received Ilhaam: "O my beloved, how could WE burn his hand when his hand was held in your hand?"

ONE CHRISTIAN AND TWO GLAD TIDINGS

Once a Muslim and a christian were companions on a journey. Since they were both headed for the same destination, they decided to travel together. Their provisions became exhausted, when they were still two days journey away from their destination. The two of them sat together to make a plan. The Muslim, then suggested that they each have a turn each day to make du`aa to Allaah Ta`ala for their provisions. The christian said that the Muslim should be the first to make the du`aa. The Muslim man went into isolation and entreated to Allaah Ta`ala to send food for them. After a while, a man came by with hot food and laid it down for them. The Muslim was extremely pleased that Allaah Ta`ala had preserved his honour. They partook of the food and slept away for the night. The following day, it was the christian's turn to make du`aa. He appeared very confident and composed. He also secluded himself and mad du`aa. After a while a man came with a large serving of hot food. The christian was very pleased, but the Muslim was perplexed. He did not desire to eat. The christian said to him: "Eat the food and I will give you two glad tidings." When they completed their meal, the Muslim asked the christian about the glad-tidings. The christian said: "The first glad-tiding is that I am accepting Islaam. The second is that when I made du`aa, I said: 'Oh Allaah, if this Muslim has any standing by You, then give us food.' Hence, Allaah Ta`ala sent us a double helping of food today, in your honour."

The true Aashiq, has a great status in the sight of Allaah Ta`ala. It is reported in some Ahadith that Nabi (sallallahu alaihi wasallam) sometimes used to make du`aa to Allaah Ta`ala through the wasilah of the Sahabah-e-Kiraam (radhiAllaahu anhum). When Nabi (sallallahu alaihi wasallam) passed away, and on one occasion, when there

was no rain, the Sahabah (radhiAllaahu anhum) made du`aa through Hadhrat  Abbaas (radhiAllaahu anhu). When he passed away, they used to go to Hadhrat Aisha (radhiAllaahu anha) for du`aas.

WHO IS NOT ALLOWING YOU TO GO OUTSIDE?

A man bought some fish and he contracted a person to deliver the fish to his home for a certain amount of renumeration. The person who accepted this offer made one condition that if on the way, it is Salaat time, then he will first proceed for Salaat. This was accepted. On their way, they heard the Azaan, and the worker said that he is going for Salaat, as they had prearranged. The owner of the fish accepted and said that he will stand by the fish whilst the other goes and performs his Salaat. The worker went into the Musjid and started his Salaat. He was still busy in his Salaat, when others were already leaving the Musjid. After a while, the owner of the fish called out: "O you, you are taking such a long time, who is preventing you from coming out of the Musjid?"
The worker replied: "Sir, The One who is preventing me from coming out is the same One that is preventing you from entering."
Subhaanallaah, such is the condition of those who have Ishq. When they perform Salaat, it is to them as though they are in private conversation with Allaah Ta`ala.

THE WONDERFUL AND REMARKABLE DU`AA OF A SLAVE-GIRL

A person was walking in the market-place and he saw another man selling his slave-girl, but there were no takers. This salve-girl appeared to be very thin and emaciated. This man then bought her for a paltry sum of money. That night, when the new owner's eyes opened, he saw that she was performing Tahajjud Salaat and making du`aa. She was saying: "Oh Allaah, I take an oath upon the love You have for me." her owner reprimanded her and said: "Do not say like that! Rather you should say: 'Oh Allaah, I take an oath upon the love that I have for You."
Upon hearing this, the slave-girl became enraged and said: "My master, if Allaah Ta`ala did not love me, he would not have granted me the opportunity to spend the entire night on the Musallah, and you to have a peaceful sleep."
She then broke out into tears and said: "Oh Allaah Ta`ala, now my secret is out and Your creation is aware of my condition. Please do call to Yourself." Saying this, she passed away there and then on the Musallah.

THE PRACTICE OF HADHRATS ALI AND FATIMA (radhiAllaahu anhuma)

Once Hadhrats Hassan and Hussein (radhiAllaahu anhuma) became very ill. There condition could not be stabilised. Hadhrat Fatima (radhiAllaahu anha) made a 'Mannat' (pledge) to Allaah Ta`ala, that when  her two sons are cured, then she and her husband would keep three consecutive fasts. Allaah Ta`ala granted good health to the boys, through His Mercy.
So, husband and wife started keeping their fasts. When it was Iftaar time, there was only one roti. At that moment a knock was heard on the door. When it was asked who it was, the reply came that it was a beggar who came asking for food. Both, husband and wife thought to themselves that they can remain without food, but they cannot allow a beggar to go away empty-handed, so they gave the piece of roti to the beggar. They opened their fasts with water and no food. For Sehri, also they had only water to drink.
The following day, Hadhrat Ali (radhiAllaahu anhu) found a small job, but he earned only enough for a single roti. At Iftaar time, again there was a knock on the door. This time also it was an orphan beggar asking for food. Husband and wife, again thought that they can remain without food, but they cannot refuse an orphan food. They opened their fasts with water and no food. For Sehri, also they had only water to drink.
The following day, Hadhrat Ali (radhiAllaahu anhu) managed to procure something for Iftaar, but it was so little that it barely sufficed for two persons. On this day as well, there was a knock on the door. After three consecutive days of fasting and having nothing to eat, both being very weak and hungry, but they could not bring themselves to send a beggar away without any food. So, they gave their little food away, in the name of Allaah Ta`ala, to the beggar.

The love they had in their hearts for Allaah Ta`ala was so strong that they bore difficulty and hardship, in the face of starvation, yet they happily gave away the little they had, purely out of love for Allaah Ta`ala.

Another distinctive feature of the Aashiq is that he is prepared to give away everything he has, including sacrificing his life, all for the pleasure of Allaah Ta`ala.

CHAPTER FOUR

THE COMPARISON BETWEEN ISHQ AND INTELLIGENCE

An extract of a lecture delivered by this humble servant appears hereunder:

“It is reported in a Hadith Shareef that when Hadhrat Adam (alaihi salaam) was created, Allaah Ta`ala struck His Right Hand upon the back of Hadhrat Adam (alaihi salaam) and his offspring emerged from his body. There bodies were that of humans, but they were short in stature and their faces were illuminated with Noor. Then Allaah Ta`ala struck His Left Hand on the back of Hadhrat Adam (alaihi salaam) and other offspring of his emerged, but their faces were dark (devoid of Noor). When Hadhrat Adam (alaihi salaam) saw them then he asked Allaah Ta`ala: “Oh Allaah, who are these?”
Allaah Ta`ala replied that they are the children of Hadhrat Adam (alaihi salaam). When he heard that they were his children, he looked at them once again. Now he noticed a resemblance to himself (in their body forms), whereas at first they appeared dissimilar. When he looked at them again, he noticed that some had illuminated faces whilst others were dark. Since it is a natural desire for a parent to want beautiful children, Hadhrat Adam (alaihi salaam) asked: “Why did You not make all of them alike, Oh my Allaah?”
Allaah Ta`ala replied: “Those with the illuminated faces are the inhabitants of Jannat and the others are the inhabitants of Jahannam.” Thereafter, Allaah Ta`ala addressed the children of Adam (alaihi salaam) saying: “Am I not your Rabb?” Everyone replied in unison: “Most certainly.” This conversation between Allaah Ta`ala and His creation was conducted without any dividing screen. At this meeting, humankind were presented with two gifts: One is He displayed His Beauty, thereby creating and instilling the burning desire of Ishq in Mankind. Two is by asking the question, He endowed mankind with knowledge.
Then, for the retaining the passion of Ishq, He blessed mankind with a palpitating heart, and for the knowledge he endowed man with, He gave him a vibrant brain. Hence, the provision for the heart is Ishq and the provision for the brain is knowledge. These are both very great blessings.
A person who has *only* Ishq, will end up in innovating Bid`as (excesses), therefore he needs knowledge to balance the scales. The person who has only knowledge, will end up in having pride, therefore Ishq will endow him with humility. Knowledge and Ishq are inseparable partners. It is imperative that mankind has both these qualities. If he is deficient in either of the two, then there is a fear of having excesses on either side.

This connection between Ishq and intelligence (Aql), is an old and well accepted fact. There are many poems and prose that bear testimony to this being an accepted fact through the ages.
A quality of Ishq is that everything is left to the discretion and service of The Beloved. The intelligence is looked upon for one’s benefit. One uses his intelligence, so as to avoid being involved in harm and difficulty. The intelligence has a limit, whereas Ishq has none. The intelligence tells one that there is no way to The Beloved, and Ishq tells one that I am also satisfied with a scent from The Beloved.
A wise person is he who relies on the strength of his intelligence. A mad person is he who is forced by the hand of Ishq, and is impatient to reach his destination.
Hadhrat Nathaar Fakhti says:

“Many wise people have returned,
Only the mad ones have endured the journey.”

To search and quest is the quality of the Aql.
Restlessness and uneasiness are the qualities of Ishq.

“The madness of Ishq has traversed many places,
(Whereas) Aql is at the same junction it started from.”

On many occasions, the intelligence has discerned the path, but it never possessed the endurance to reach the end. It is the aspirations of Ishq that has lent it wings.

“Proceed beyond the intelligence, this Noor
is the lamp-lit road and not the destination.”

It is reported in a Hadith :
"The first thing created by Allaah Ta`ala was the Aql."
Its duty is to distinguish between Haqq and Baatil, and to maintain an equilibrium between sense and reasoning. That person who possesses Aql, has the light whereby he may find the way.
Once Nabi (sallallahu alaihi wasallam) was mentioning regarding the severity of the questioning in the grave by Munkar and Nakeer. Hadhrat Umar (radhiAllaahu anhu) asked: "O Rasulullah, will the Aql be intact in the grave?" Nabi (sallallahu alaihi wasallam) replied in the positive. Then he (radhiAllaahu anhu) said: "Then there is no worry."

It is reported in another Hadith:
"He who has no Aql, has no Deen."
Here is meant a sound Aql.
It is as though an intelligent person's Deen will remain sound. Mankind can weigh his / her actions, they are able to discern between right and wrong. Regarding the intelligence, it appears in a Hadith:
"That person who is blessed (with Aql) is successful."
On the day of Qiyaamah, when the inmates of Jahannam will be asked: "Did not a warner come to you in the world?"
They will reply: "Had we listened or understood, we would not have been from the inmates of Jahannam."
Wherever there appears the signs of Allaah Ta`ala's Power in the Qur`aan Shareef, it is stated:
"In it are signs for the intelligent."

From the foregoing discussion, we understand that the discernment between benefit and harm; doubt and faith, are the qualities of the intelligence. For one to be able to practice perfectly upon the Deen, this is necessary. It is for this reason that a sound intelligence is regarded as a great blessing.
Nevertheless, it is not sufficient to have only intelligence. Although, intelligence is a sufficient requisite for knowledge, however, it is imperative for one to possess Ishq in order to make Amal (practice on knowledge). The intelligence is preoccupied in contemplation and thinking. The basis of actions is Ishq.

"The intelligence gets no break from contemplation,
Keep Ishq the basis of actions."

It is difficult to traverse the road (of life) only upon the' Feet of intelligence'. There are many places on the road to Allaah Ta`ala, where the feet of intelligence become lame. In fact, you should mount yourself upon the 'Horse of Ishq and Shawq', in order to make your journey (to Allaah Ta`ala) easier. Those things which mankind regard as being impossible, Ishq makes them possible.

"One leap of Ishq has terminated the journey, story complete,
(And you thought this) Earth and sky to be boundless."

CHAPTER FIVE

TRUE ISHQ AND METAPHORICAL ISHQ

True (Haqeeqi) Ishq refers to the love one has for Allaah Ta`ala, and metaphorical (Majaazi) Ishq, is those inclinations and desires one has for the creation and worldly things. Hence, Ishq Haqeeqi is love for Allaah Ta`ala, and Ishq Majaazi is love for the creation. Ishq Haqeeqi is known as Ishq Mawla and Ishq Majaazi is known as Ishq Laila. Ishq Mawla is related to the heart and Ishq Laila is related to the nature of man. The one who has Ishq Haqeeqi in his heart, is known as a true Aashiq, whereas the one who has Ishq Majaazi in the heart is known a senseless Ishq. Hereunder follows a more detailed explanation:

ISHQ MAJAAZI

1. In Ishq Majaazi, to have a attraction for the being of another male or female, is known as 'Hasan'. It is a reality that 'Hasan' is a passing phase (infatuation) of youth. When 'Hasan' speaks, then even the most intelligent person becomes dumb.

2. When any small attraction takes a persons fancy, then he/ she is affected thereby. Shaitaan places a thing in front of a person in an attractive form and this leads to a person being inclined towards it.

"Your beauty (Hasan) increases, whenever I behold it."

3. When the snake of 'Hasan' (exterior beauty) stings one, then one experiences a spiritual death. Although one has eyes, yet, one is oblivious of the faults of one's beloved.

4. Exterior Hasan is like the vicissitudes of life, therefore, that muhabbat which is connected to exterior Hasan, is temporary.

"Wealth, beauty, and youth are the vicissitudes of life,
We have seen this ourselves and history also bears testimony to this."

The Naffs of mankind is habituated to desires. It lives to satisfy its desires regardless of the dangers to life and consequence.

5. The senseless Aashiq, may later only satisfy himself with mere sight of his beloved, and this will give consolation to the heart.
6. If the Aashiq Majaaz gains the opportunity of proximity (with his beloved), then his Naffs desires for bodily communion. In reality, the one who claims to have true muhabbat, is making apparent his deception in this way.

7. It is also a reality that when Ishq involves preoccupation with Hasan, then the bier of humanity is leaving. It is fact that no face is as attractive as that face which is beheld from far. No voice is as enchanting as that one heard from far. Hence, the reality of Hasan is based on distance. If this true, then it is apparent that goodness in exterior Hasan is best appreciated from a distance. This is a logical proof, otherwise, the Aashiq is so besot about proximity, that he only desires bodily contact. Ask those who are drunk with Hasan and infatuation.

"May I be strung up on the gallows, I take an oath, O My Moon,
My thirst of meeting you will still not be satiated. "

"I become you, You become me,
I become the body, you the soul,
So that none can say thereafter, that,
You are one and I another."

8. Allaah Rabbul Izzat had placed a natural attraction in men and women for each other. In this (union) He has also placed some restrictions and conditions. If they meet and co-exist within these rules and regulations, then there will be reward in it for them, and if they exceed the legal Shar`i limits, then there will be punishment. If the soul is not purified then a man's mind will always be on women.
Similarly, a woman's heart is inclined towards men. Even if the whole world sings the praises of a certain woman, she is herself, attracted to the Hasan of a certain man.
If the story of the love between a man and woman spreads then some people, correlate it to 'Laila and Majnoon'.

The reality behind this (Laila and Majnoon) is as follows:
Majnoon's real name was 'Qais'. He lived during the time of Hadhrat Hasan (radhiAllaahu anhu). He was completely infatuated with Laila. Once, he met with Hadhrat Hasan (radhiAllaahu anhu) and he said: "Qais, I have made a pact of peace with Hadhrat Muaawiyah (radhiAllaahu anhu). I have handed over the governorship to them."
Qais kept silent for a while. Hadhrat Hasan (radhiAllaahu anhu) asked him: "What are you thinking about?" He replied that he was thinking of Laila. Upon this, Hadhrat Hasan (radhiAllaahu anhu) told him: "Anta Majnoonun" (You are mad!). From then on he was known as 'Majnoon'.

Once, Majnoon's father told him: "Because of you I have faced considerable disgrace. Your story has spread. Come, let me take you to the Haram, and there you can make Tawbah. When Majnoon reached the Kaaba, he clung onto the Ghilaaf (cover of the Kaaba) and supplicated thus:

" Oh Allaah, I seek forgiveness from all my sins, but not from my love for Laila."

When his father heard him say this, he was disappointed and looked at him. Majnoon recited another couplet:

"Oh My Rabb, never remove my love for her. O Allaah, have mercy upon that person who says 'Ameen' to my du`aa."

Once a person saw Majnoon kissing the feet of a dog. He asked him the reason for this strange behaviour. Majnoon replied: "I am kissing the feet of this dog because it

lives in the alley where Laila lives."
If such an insane and demented person is not called 'Majnoon', then what else can he be called?

Majnoon used to circumambulate the alley where Laila lived, and he used to recite the following couplets:

"I am circumambulating the walls of the house of Laila, sometimes I kiss this wall, sometimes I kiss the other,
The love for these walls have not engrossed my heart, in fact it is the person who lives within them."

Once the governor of the city, decided to see Laila, over whom Majnoon was so besot about. When she was brought before him, he was astounded to see that she was just an ordinary girl, with no extraordinary features, shape or complexion. He said to her:

"You are no more prettier than other girls. She replied: 'Keep silent, you are not Majnoon."

It is for this reason that the senseless Aashiqs (Aashiq Majaazi) say: "Laila should be beheld by the eyes of Majnoon."

Some people say that they are admiring the creation of Allaah Ta`ala, thereby appreciating the Power of Allaah Ta`ala.

"You have made Your Beauty apparent upon the features of the beautiful,
You are admiring Yourself through the eyes of the Aashiqs."

If the senseless Aashiq is to be executed for his Ishq, then he desires that his beloved is present to witness his execution.

"It is owing to my love for you that I am being executed, and there is much hue and cry,
You too, come upon the roofs and watch this unusual furor."

9. The senseless Aashiq thinks that his eyes will experience such pleasure if he has to behold his beloved, that his heart will be envious., and that his heart will experience such pleasure if he hears his beloved, that his eyes will be envious.

"The heart is envious of the eyes due to the pleasure of sight (of the beloved),
And the eyes are envious of the heart at the pleasure of contemplation (of the beloved)."

10. The senseless Aashiq thinks that he will be induced with a new life merely by the sight of his beloved.

"Even if I become old, weak and infirm,
The moment I behold you, youth enters me again."

11. The senseless Aashiq, understands and deems good every action of his beloved. He regards her every movement to be in conformity with his desires.

THE DECEPTION OF TRANSIENT BEAUTY (HASAN)

Those who are infatuated with outer shape and form, are worthy of true pity and they are sorely deceived.

"Do not be lured by transitory beauty,
This is an embellished snake, which will bite you."

One is to fulfill the requisites of the body. This is possible through Nikah. It can be realized.
The second is to fulfill the desires. This cannot be realized. Desires have no culmination.
It is for this reason, that in Islaam, Nikah has been ordained as an Ibaadat and looking at strange members of the opposite sex is Haraam. The object being that one may fulfill his bodily requisites (through Nikah)and thereby gain satisfaction and contentment. It is reported in a Hadith that if a man looks at a woman (first glance -by mistake) and he is affected by her beauty, the he should go to his wife and cohabit (satisfy his sexual urge), because whatever the strange woman has, his wife also has.

As someone said: "Put out the lights and all women are the same." Regarding shape, form, complexion, etc. there are many different creations of Allaah Ta`ala. One may be more beautiful than the other. Each one is different from the other. If a person's eyes are evil and his heart is filled with lust, even then if he continues fulfilling his desires, he will tire but his senses (of desire) will not. Desire is such a thirst which will never be satiated. For this malady, there is no other cure except *fear of Allaah Ta`ala.*

A person, who was a slave to his desires, was Ba`it to Hadhrat Moulana Ashraf Ali Thaanwi (rahmatullahi alaih). He wrote to Hadhrat Moulana that he does not have the power to steer his sight away from strange women. The reply was that power is that thing whereby a person has the ability to choose and use his options. If a person has the strength to do an action but does not do so, then this is known as a sickness and not power. Therefore, you have the sickness of looking at strange women, which must be cured.
This person wrote again: "Hadhrat, now I only look once. This (first glance) is pardonable."
The reply was: "The first glance is pardonable if it done involuntarily, otherwise, to look even only once, with intent is not permissible.
This person wrote for a third time: "Hadhrat, the creation of Allaah Ta`ala is a reflection of His Excellence. Hence I gaze upon the beautiful, thereby admiring the Beauty of the Creator. "
The reply was: "Yes, the face of the beautiful is a mirror, but it is a fiery mirror which can incinerate. Remember, looking at such faces renders one worthy for the fire of Jahannam."
This person wrote for the fourth time: "I have made a sincere Tawbah."

A person once went to the Khaanqah of his Sheikh, to stay for a while. He was mostly involved in the service of the kitchen. Once in a while a woman used to come and clean up the place, and this fellow used to cast covetous glances at her. This woman was a chaste person, and she noticed this attention she was getting, so she went to the Sheikh and complained to him that a certain Mureed of his is casting lustful glances at her. The Sheikh became perturbed and he was devising a remedy for this person, when, during this period the woman became ill with diarrhoea. When the Sheikh was made aware of this illness of hers, he sent a message that she use a specific toilet, so that all her excrement can be in one place (we have to keep in mind that here they had 'bucket-system' toilets and not flushable ones like today). She complied. After a few days her condition improved, but she was still very weak and emaciated. She looked like a skeleton. When she came to the Khaanqah kitchen to clean up, this person looked away (as she was now very unattractive). This lady informed the Sheikh regarding this. The Sheikh called this person and told him to go to the specific toilet, which she used, and told him to go and look there as *there* was his beloved. When this person went there, he saw a pile of waste matter (faeces). This person was surprised as the Sheikh told him that there he would find his beloved, whereas he only saw faeces. His Sheikh told him: "At first when the cleaning lady used to come near you, you used to look at her with lust, when she was taken ill with diarrhoea, then her body ejected that filth which you saw. When you saw her after her illness, you turned your face away, hence, it is quite apparent that you were admiring that heap of filth which is now in the toilet."

This person asked for forgiveness and made sincere Tawbah.

CONSEQUENCE OF ISHQ MAJAAZI

"He, who reveres the appearance of this world,
Will always have regret and pain."

The consequence of Ishq Majaazi is the (ultimate) separation of the lover from the beloved, and there is disgrace in both the worlds. That person who has muhabbat with the creation, will one day or the other have to separate or be separated from the beloved. Whereas, that person who has Muhabbat for Allaah Ta`ala, will one day or the other be united with Allaah Ta`ala.

It is reported in a Hadith Shareef:
"Love who you wish, for one day you will be separated."

Besides regret and remorse, there is nothing else for the one who has Ishq Majaazi.

At the time of death the reality of life is unfolded for the human being. All his happiness and fancies terminate. This is the consequential lesson of Ishq Majaazi.

Some people have turned away from the temporary Hasan to the real Hasan. Hereunder follows two such incidents:

- **Hadhrat Abdullah bin Mubarak (radhiAllaahu anhu) was infatuated with a beautiful woman, when he was younger. One day she told him to wait for her at her door and she will come out and meet him. He waited for her the entire cold, winter's night. She never kept her word. When the Azaan for Fajr Salaat was heard, he felt heart-broken. He thought to himself that he waited the entire night for a beautiful woman and he experienced nothing but regret. He felt that if only he had spent the night in Ibaadat, then he most surely would not have been deprived of Allaah Ta`ala's blessings. He then made a sincere Tawbah.**

- **A person was infatuated with a princess. He was handsome and he worked in the king's palace. Somehow or the other, he managed to relay his message of love to the princess. The princess was also affected by his handsomeness, and they managed to exchange their feelings of mutual affection to each other. They yearned to meet each other, but there was no question of it in the palace. Eventually, the princess thought of a plan. She sent a message to the man that her father, the king, had a great affection and trust in pious people. If he (her admirer) was to leave the job and go out of the town for a while and adopt piety, he would become famous for his piety, then one day she will be able to come out and meet him. He did as he was requested and set himself up, out of the precincts of the town. He adopted the Sunnat lifestyle. He was involved in Zikr the entire day. After a while, his condition became well known amongst the people. The princess was waiting for this opportunity. She asked her father for permission to go to this 'Buzrukh' and take some du`aas. When she arrived there, she left the entire entourage outside and went in alone. When her admirer saw her, he said: "Sister, please go outside. How can you enter without permission?"**
  The princess reminded him that she was the one, over whose beauty he was besotted. She told him that she risked being exposed by coming to see him. Today, she has come to meet him. They now have the golden opportunity of being in seclusion. He turned his head away from her and said: "Sister, that time has gone. I have chosen this life of piety in the hope of meeting with you, but now, my heart is abounding with the love of the Real King. I do not even desire to look at you."

ISHQ HAQEEQI

Once, Hadhrat Moulana In`aamul Hasan (rahmatullahi alaih), the Ameer of the Tablighi Jamaat, was going to his quarters after giving a lecture. Some people were following behind. When Hadhrat looked behind him he saw a person, who was following him was crying. After a few steps, he again looked behind and saw the same scene. After a few more steps, he turned around and saw the same person, still crying. Hadhrat, addressed him with affection: "Brother, why are you crying? Is there any

way of which I can be of assistance?"
This person replied: "Hadhrat, I am crying owing to my love for you." Hadhrat told him: "O servant of Allaah Ta`ala, concentrate your love for The All-Living and Ever-Lasting, The One that will always be Alive. What use is there in having love for an ephemeral being like myself. Tomorrow, I will die. Brother, have love for that Being who appreciates the lovers. How many more admirers do I have just like you? How do I show appreciation for all of you? Have love for that Being Who will show appreciation for your love in this world and the next. Tomorrow, I will die, and then who will you love?

"Opt your love for the All-Living and Ever-lasting, Who will be forever and ever,
For you Allaah Ta`ala is the quencher for the drink of your soul."

Remember, that person who has love for the creation, for the pleasure of Allaah Ta`ala, is counted as having love for Allaah Ta`ala. The love one has for his Sheikh, is purely due to the love one has for Allaah Ta`ala.
To have love for Allaah Ta`ala, and to obey His every command is known as Ishq Haqeeqi. One will attain success in this world and the hereafter, owing to Ishq Haqeeqi. Whosoever, gets even a touch of Ishq Haqeeqi, will find that all worldly desires diminish. All apparently attractive and alluring pleasantries of life will not deter him, and he will consider them to be nothing else besides deception.

Once Hadhrat Maalik bin Dinaar (rahmatullahi alaih) was walking, when he saw an attractive and pretty slave-girl. She was attired in fancy garb, Hadhrat Maalik bin Dinaar (rahmatullahi alaih) thought to himself, that this girl needs some advice. He came close to her and asked: "O Slave-girl, does your master wish to sell you?" She asked him the reason for his question. He said that he wished to purchase her. She thought that her beauty and charm has rendered this old man desirous of her. She told her workers that they should take this old man with them, as her master *must* hear what he has to say. He went with her. When they reached her master's home, she proudly told him that even this old man is attracted to her stunning beauty and charm. She said that they had brought him with. Her master asked: "O old man! Do you wish to purchase this slave-girl?" He replied in the positive. The man then asked: "How much would you pay for her?"
Hadhrat Maalik bin Dinaar (rahmatullahi alaih) replied: "In exchange for two dry dates." Her master was astonished when he heard this response. He asked: "Why such a paltry price?" Hadhrat replied: "Because she has many faults in her. Firstly, her beauty is temporary, one day it will perish. One day she will age and her face will change such that she will not even be worth a look. If she does not bath for a few days, a stench will emanate from her body. Her hair will have lice. Her mouth will emit a foul smell. Her teeth will look rotten. If she does not comb her hair, she will look horrible. To top it all, she is so insidious that today she is with you, and tomorrow, when you are gone, she will look askance at someone else."
The slave's master said: "All that you say is true, but how do you come to a price of two dry dates?" Hadhrat Maalik bin Dinaar (rahmatullahi alaih) replied: "I will receive a slave, whose beauty and charm will be everlasting. When she smiles, then a brilliant light emanates from her teeth. Her clothes will have seventy thousand different colours thereupon. If the edge of her clothes is to be placed from the heavens into this earth, the sun will seen dim. If she talks to the dead then they will come alive. If she has to spit into bitter water it will sweeten immediately. This slave-girl, I will receive if I stand awake in the last portion of the night in Tahajjud. The slave-girl's master had tears in his eyes and he said: "Hadhrat, you have changed my condition." He made a sincere Tawbah, and led a life of chastity thereafter.

"The bodies of the beautiful will turn to dust in the graves."

A Buzrukh once mentioned in his gathering that we (meaning himself) have attained the love for Allaah Ta`ala owing to the enthusiasm of one lady. A person, who was sitting in the gathering, became curious and after the session in privacy, he asked the Buzrukh what he had meant. The Buzrukh related the tale as follows:
Once I was sitting in the Daarul Ifta, doing some work when a woman came along and asked for a ruling. She asked: "If a man has one wife, can he make another nikah.?" I replied that according to the Shariah a man is allowed upto four wives, and I cannot stop him. She said: "This may be the ruling for other men, but as for my husband, write out a ruling that he is *not* allowed another wife!"
I declined. On the one side I was refusing and she insisting, I refusing and she insisting. Eventually, she took a cold breath and said: "Hadhrat, had it not been prohibited in the Shariah, I would have lifted my Niqaab and shown you my beauty and charm, then you would be constrained to write out a ruling in my favour. You would concede

that a man who is married to a woman with such beauty and charm (as I have) cannot possibly marry another woman." I still refused, and she left. However, this incident left me with the lamp of my love for Allaah Ta`ala being lit. if a woman has so much of confidence upon her beauty, then what can be said about the Beauty of Allaah Ta`ala? Is it possible that when a person has the Beauty of Allaah Ta`ala, he can turn his attention to someone else?

ONE IMPORTANT POINT

Those persons whom Allah Ta`ala has ordered one to have love for, it is a necessary condition for one to have love for these persons in order to complete one's love for Allaah Ta`ala. It is reported in a Hadith that Nabi (sallallahu alaihi wasallam) used to mention in his du`aas:
"Oh Allaah, I ask of You Your love and the love for those who love You."
Therefore, to have love for Nabi (sallallahu alaihi wasallam) is in reality having love for Allaah Ta`ala. Similarly, to have love for the Sahabah-e-Kiraam, the family of Nabi (sallallahu alaihi wasallam) and the Auliyaa-e-Kiraam, also fall in this category. Also to have love for one's Sheikh is to have love for Allaah Ta`ala.
Regarding muhabbat for the creation, there are conditions and regulations stipulated by the Shariah. If we add or subtract to these, then we will be guilty of sinning. In essence, to have love for Nabi (sallallahu alaihi wasallam) is a condition of our Imaan. To have muhabbat for one's Sheikh, parents, children, etc. is the completion and perfection of one's love for Allaah Ta`ala.
Therefore Ishq Haqeeqi is to have love for Allaah Ta`ala, and for those persons amongst His creation, that He has ordered us to have muhabbat for.

COMPARISON BETWEEN ISHQ HAQEEQI AND MAJAAZI

- **Ishq Haqeeqi is permissible and an Ibaadat, whereas Ishq Majaazi is impermissible and Haraam.**
- **Ishq Haqeeqi secures one's Deen and Dunya, whilst Ishq Majaazi destroys them.**
- **Ishq Haqeeqi will one day result in union, whereas Ishq Majaazi will one day result in separation from one's beloved.**
- **Ishq Haqeeqi illuminates the heart, whereas Ishq Majaazi darkens the heart.**
- **Ishq Haqeeqi livens the heart, whereas Ishq Majaazi deadens it.**
- **Ishq Haqeeqi earns one respect and honour, whereas, Ishq Majaazi disgrace.**
- **Ishq Haqeeqi has everlasting fervour, whereas Ishq Majaazi does not.**
- **Ishq Haqeeqi lands one into Jannat, whereas Ishq Majaazi in Jahannam.**
- **Ishq Haqeeqi, is such a road where all difficulties are ease, and in Ishq Majaazi, all difficulties are a punishment.**
- **Ishq Haqeeqi lends its holders, faces resembling the spring season, whereas, Ishq Majaazi, unattractive faces of dreary autumn.**

CHAPTER SIX

THE CONDITION OF THE USSHAAQ (LOVERS OF ALLAAH TA`ALA) AT THE TIME OF DEATH

The true Aashiq spends his entire life in preparation for death. Death is like a bridge, whereby its crossing will allow one to reach his Beloved. Therefore, when death draws near then he experiences happiness.

"Shukr to Allaah Ta`ala that I did not die, rather I have reached my Friend."

There can be no bounds to the happiness of the true Aashiq, when he realises that today his examinations are over, and death is like a bridge which connects one friend to the other.

When death draws near for the true Aashiq, then his most Beloved Friend calls for a doctor, so that he may prescribe some medicines as a cure. The condition of the dying is such that, besides death there is no other better remedy.

"The condition of the true Aashiq at the time of death is such that he is like a tired beggar who has reached the door of a generous person,
Now the door opens , and the Beloved presents a lapful of bounties. "

The true Aashiq's last desire is that he die whilst in Sajdah, or in Madinah Munawwarah. So that his life of restlessness finally finds rest.

The condition of the Usshaaq at the time of death, will become apparent by the following incidents related hereunder:

1. Once it was recited in front of Hadhrat Sheikh Najmuddeen (rahmatullahi alaihi): *"Give your life, give your life, give your life!"* He replied: *"I have given my life, I have given my life!"* Saying this he passed away.

2. One true Aashiq was on his way to make Tawaaf of the Kaaba. When he set eyes upon the Kaaba, he recited the following couplets and passed away:

   "When one reaches the lane of one's Beloved, then one surrenders one's restless life,
   It should not be that this desire not repeat itself."

3. Muhaddith Abu Zur`a (rahmatullahi alaih) had memorised and knew 100 000 Ahaadith, just like how a normal person would know Surah Ikhlaas. Once when he was conducting Hadith classes, he came to the Hadith: ***"He, whose final speech is : Laa Ilaaha Illallahu Muhammadur Rasulullah..",*** as he read this Hadith, he passed away on the spot. It was as though he was a specimen of entrance into Jannat.

4. Hadhrat Khwaja Fareedud Deen Attaar (rahmatullahi alaihi) was once sitting in his Itr shop, when a poor person entered. He started staring at all the glass shelves around the shop. Hadhrat asked him: "What is the matter?" He replied: "I was just wondering how your soul will leave your body, when it is so attached to all this glass?" Hadhrat replied: "Sir, our souls will emerge in the very same way that your soul will emerge."
   When the poor person heard this, he lied down upon the ground, covered himself with his sheet and said: "Brother, our souls emerge like this!" Saying this he recited the Kalima. When Hadhrat came close to him he saw that this person had passed away. This incident had such an impact on his life, that he changed completely thereafter. He became ***the*** Hadhrat Khwaja Fareedud Deen Attaar (rahmatullahi alaih) who is so well-known today, as having written the Kitaab 'Tazkiratul Auliyaa'.

5. Hadhrat Sirri Sikti (rahmatullahi alaih) was once sitting with his companions and making Zikr etc., when a true Aashiq came and said: "Is there a place here

where a person may pass away?" Hadhrat was surprised, but he indicated to a certain spot near a well, and said: "Yes, there is one." This person went to the well, performed wudhu and read two Rakaats Salaat, and lied down. When the time for the Jamaat Salaat drew near and people entered the Musjid, someone tried to shake this person awake, but found that he had already reached Allaah Ta`ala.

6. When the time for the demise of Mumshaad Deenwari (rahmatullahi alaih) drew near, someone said: "O Allaah, grant Mumshaad the blessings of Jannat." Hadhrat was surprised at this du`aa and said: "For the last twenty years, Jannat was beautified and placed before me. But I never paid any attention to it. I never wavered my attention from Allaah Ta`ala for even a second."

7. When the time for the demise of Hadhrat Ibn Faaridh (rahmatullahi alaih)drew near, Jannat was presented before him. He was amongst those who yearned for only Allaah Ta`ala. He recited the following couplets:

"If my muhabbat for You had this worth, as I see presented before me,
Then, Alas, I fear my life was wasted."

8. One Buzrukh was in his dying moments, and his mother was sitting close by. His small daughter came to him and desired that her father play with her and talk to her. He was lying still, eyes closed and preoccupied in Zikr. His daughter was annoyed at him, and she turned to her granny and said that she will not talk to her father. The granny said to her son: "Look now, this little girl is upset, console her." He opened his eyes and asked: "Which daughter? Whose daughter? Laa Ilaaha Illallahu Muhammadur Rasulullah." Saying this he passed away.

9. One Sahabi (radhiAllaahu anhu) was struck with a sword in a battle. As he fell he said: "I take an oath in the name of the Rabb of the Kaaba, I have triumphed." As he said this he passed away.

10. A youth was busy with Muraqabah (contemplation) and in this very state, he passed away.

    One Buzrukh said at the time of death: ***"If only my people knew with what my Rabb has forgiven me and that He has made me from amongst the honourable ones."***

    Another Buzrukh said at the time of his death: ***"It is because of these (blessings), those who do (good) actions execute their actions."***

11. This humble writer had a good friend, who spent most of his time making Hajj and Umrah. When the condition of the muhabbat of Allaah Ta`ala used to be mentioned to him, tears used to fall from his eyes. His was approximately 80 years of age. He passed away whilst he was making I`tikaaf in Masjid-e-Nabawi (sallallahu alaihi wasallam), in the month of Ramadaan. He was performing Sajdah of the Asr Salaat. So many blessings, he was blessed with at one moment:

    1. Death in Madinah Tayyibah
    2. Death in masjid-e-Nabawi (sallallahu alaihi wasallam).

3. Death in the Riyaadul Jannat.
4. Death with wudhu.
5. Death in the state of Salaat.
6. Death whilst in the state of Sajdah.
7. Death in the state of Fast.
8. Death in the state of I`tikaaf.
9. His Janaaza was read in Masjid-e-Nabawi (sallallahu alaihi wasallam).
10. Buried in Jannatul Baqi.

"This is the Fadhl of Allaah Ta`ala, He grants it to whoever He wishes,
And Allaah Ta`ala is the Most Gracious."

12. When Hadhrat Khwaja Mu`inud Deen Chisti Ajmeeri (rahmatullahi alaih) passed away, people saw the following written on his forehead:

"This is the friend of Allaah Ta`ala, who passed away in the muhabbat of Allaah Ta`ala."

CHAPTER SEVEN

THE CONDITION OF THE USSHAAQ IN THE GRAVE

Those Usshaaq who were blessed with the fruits of Allaah Ta`ala's Blessings at the time of their deaths, also had wonderfully strange conditions in their graves.

"They went into their graves with the brand of Ishq-e-Ilaahi,
There it is like the dark night, so they took along their lamps."

Hereunder follows some incidents:

1. The angels asked Hadhrat Yahya bin Ma`aaz Razi (rahmatullahi alaih) in his grave, about what he had brought with him. He replied: "The saying of my master (sallallahu alaihi wasallam) is great; 'This world is like a prison for the believer. Tell me, can a prisoner take out anything from his prison?" Upon hearing this reply of his, the angels left, after making his grave a garden.

2. A person saw Hadhrat Baayazid Bustaami (rahmatullahi alaih) in his dream and asked him what had happened in his grave. He replied: "The angels asked; 'O Old man, what have you brought?' I replied: 'When someone goes to the king's court, it is not asked of him what he has brought, rather it is asked what he has come to fetch." The angels became happy upon hearing this reply.

3. Someone saw Hadhrat Rabia Basri (rahmatullahi alaih) in a dream, and asked her regarding her experience in her grave. She said: "The angels came and asked: 'Who is your Rabb?' I told them to go back to Allaah Ta`ala and tell Him; 'O Allaah, when You had never forgotten this weak woman despite Your remembrance of the entire creation, how can she forget You when on earth You were her only remembrance?'"

4. When Hadhrat Junaid Baghdadi (rahmatullahi alaih) was asked in his grave: "Who is your Rabb?" He replied: "My Rabb is That One who had ordered the angels to prostrate before Hadhrat Adam (alaihi salaam)." The angels were surprised at this answer of his and they went away.

5. Someone saw Hadhrat Sheikh Abdur Qadir Jilaani (rahmatullahi alaih) in a dream, and asked him regarding his experience in the grave. He said; "When the angels asked me: 'Who is your Rabb?' , I said to them: ' It is surprising that you come from the 'Sidratul Muntaha' (a place in the seventh heavens, which is many billions of miles away), and you have not forgotten Allaah Ta`ala. Do you think that I, who have come from just six feet away from the surface of the earth, will forget Allaah Ta`ala?' Thereafter my grave was opened and it was made a garden of Jannat."

6. It appears in a Hadith that when a believer passes away, Allaah Ta`ala orders the angels: "Here is a servant of Mine, who has come and he is tired. Tell him to

sleep like the sleep of a bride."

Here the Muhadditheen have taken out a fine point, and that is Allaah Ta`ala did not say:"Tell him to sleep peacefully" , in fact he is told :"Tell him to sleep like the sleep of a bride." The secret here is that when a bride sleeps then she is awakened by her beloved. This believer who is sleeping in his grave like a bride will be awakened on the day of Qiyaamah by hie true Beloved, i.e. Allaah Ta`ala. When the bride wakes up, then she sees the smiling face of her husband. This true Aashiq, when he awakens on the day of Qiyaamah, he will see the smiling face of Allaah Ta`ala, his Beloved.

CHAPTER EIGHT

THE CONDITION OF THE USSHAAQ ON THE DAY OF QIYAAMAH

It is reported in a Hadith that on the day of Qiyaamah, when some people will stand up they will smile when they behold Allaah Ta`ala. And Allaah Ta`ala will smile when He sees them. A voice will be heard: *"O (you) the one in (complete) rest and satisfaction! Come back to Your Rabb, well pleased (yourself) and well-pleasing unto Him. Enter you, then, among My honoured slaves, and enter you My Paradise."*

Those who had muhabbat for Allaah Ta`ala, will be made to rest under His Throne on that day. This will be that day, when there will be no other shade except the shade of Allaah Ta`ala's Throne. That day will be the length of 70 000 years for the normal people, whereas, for the Usshaaq it will be the span of the two Rakaats of Fajr Salaat. They will be resting upon hills of musk and beholding their Beloved - Allaah Ta`ala.

"For the Aashiqs on the day of Qiyaamah, there will be no concern with the plains of Qiyaamah,
For the Aashiqs, besides beholding the Beauty of their Beloved, there will be no other concern."

The condition of some Usshaaq will be such that when they reach the doors of Jannat, they will ask Ridhwaan, the doorkeeper of Jannat: "We have heard that in Jannat, we will behold Allaah Ta`ala!" Ridhwaan will ask Allaah Ta`ala: "Oh Allaah, Most Kind, the scales have not even yet been set up and these people are asking for entry into Jannat."
Allaah Ta`ala will ask them; "O my servants, the reckoning has not yet begun and you desire entry into Jannat." These people will say: "O Allaah Ta`ala, You are well aware that in the world we have turned our attention away from the world and established a connection with You. We had no yearning and desire for the world. There we were satisfied with Your Muhabbat. We spent the nights in Your presence. At the time of our deaths, nothing was more dear to us than Your Muhabbat."
Allaah Ta`ala will order Ridhwaan: "Ridhwaan, these people are my Usshaaq, what reckoning can We take of them? Open up the doors of Jannat and enter them without reckoning.

The understanding of one Hadith is that on the day of Qiyaamah, Allaah Ta`ala will 'apologise' to those Usshaaq who spent their lives in abstinence, poverty and adversity, just like how one friend apologises to another for not having given him something.

On the day of Qiyaamah, the Usshaaq will be gathered near the Hawz-e-Kauthar. There, their cups will be filled with the water from the pond by the greatest of all creation, Rahmatullil Alameen (sallallahu alaihi wasallam). He (sallallahu alaihi wasallam) will recognise his Ummat by the signs on their bodies from the Salaat and wudhu. Even the angels will be pleased when they see these persons from amongst the Ummat of Muhammed (sallallahu alaihi wasallam).

"Those who reach the plains of Hashar, the glittering angels will proclaim,
The servant of the servants of the servants of Muhammed has arrived!"

The difficulties of the day of Qiyaamah will be for the non-believers, Mushrikeen, Munaafiqeen and Faasiqeen. The Usshaaq will travers the bridge of Siraat at the speed of lightening. When they pass over Jahannam, the heat from the fire will cool down for them owing to the Noor of their Imaan. Jahannam will call out: "Pass by quickly!"

Allaah Ta`ala will give the Usshaaq the opportunity to intercede on the day of Qiyaamah. They will take many sinners with them into Jannat. They will be saved from the rigours of the day of Qiyaamah, and they will be the cause of others also being saved from it. They will have a Noor emanating from them which will lead them upto the doors of Jannat.

"And those who adopted Taqwa, will be led by their Rabb into Jannat, in droves."

Those who instill the love for Allaah Ta`ala in their hearts in this world, Allaah Ta`ala's special Mercy will be discerned upon their hearts on the day of Qiyaamah. On that day, wealth and children will be of no use.

"On that Day, neither wealth nor children will be of benefit, only those (will be benefited) who come to Allaah Ta`ala with a pure and sound heart."

Those Believers who pass this ephemeral abode in poverty and hardship, will be the special and honoured guests of Allaah Ta`ala on the day of Qiyaamah.
It is reported in a Hadith that Nabi (sallallahu alaihi wasallam) made the following du`aa:
"O Allaah, grant me a life of Miskanat (indigence and humility) and grant me a death upon Miskanat. Raise me on the day of Qiyaamah amongst the Masaakeen."

"O Allaah, grant me that heart which houses Your Ishq,
Grant me that heart, whose Ishq is of such a condition, that,
Even if there is a pandemonium on the day of Qiyaamah, then I am oblivious thereof."

CHAPTER NINE

RECOGNITION OF THE TRUE AASHIQ

In this world, the rising of the sun is proof of its existence. The scent of Itr (scent) is proof of its proximity.

"Musk emanates a scent by itself,
It (the smell) is not owing to the description of the Itr seller."

Hereunder follows some of the signs of recognising the true Usshaaq:

1. The true Aashiq can be recognised by his very being. It is reported in a Hadith that once Nabi (sallallahu alaihi wasallam) was asked regarding the sign of an Auliyaa. Nabi (sallallahu alaihi wasallam) replied: "Those people, whom, when you look at them you are reminded of Allaah Ta`ala."
The face of the true Aashiq is illuminated with Noor. They are such that even strangers, with sound mind and understanding, will discern them by their mere appearance. The hearts will be attracted to them in such a way that metal is attracted by a magnet.

2. The Qur`aan Shareef describes three signs of the Usshaaq: ***"Those people who, when they are reminded of Allaah Ta`ala, their hearts tremble with fear, when any Aayat is recited to them, their Imaan is strengthened (thereby). And they have trust upon their Rabb."*** The first sign is that, when the name of Allaah Ta`ala is mentioned in front of them, they tremble out of fear. As a poet says:

"Muhabbat cannot be concealed for even a second, when Your name is taken."

The second sign is that when The Beloved's Aayaat are read, their Imaan is strengthened.
The third sign which is mentioned is that they have full trust in Allaah Ta`ala.

3. It is reported in a Hadith that once Nabi (sallallahu alaihi wasallam) was asked regarding the sign of a true Mu`min (true Aashiq). He (sallallahu alaihi wasallam) replied: *"An aversion for the deceitful abode, an inclination to the everlasting abode and preparation for death before its occurrence."*
The first sign is that his heart does not have any inclination to this temporary world. His heart is not affected by the temporary beauties and attractions. His heart is not affected by this world and the griefs thereof.
The second sign is that his attention is towards the everlasting hereafter.
The third sign is that he is always in preparation for death.

The true Aashiq is always prepared for his union with his True Beloved. It is reported in a Hadith:

"Death is a bridge, which unites the one friend to the other."

4. The true Aashiq always obeys his Beloved. This is the greatest sign of all. The entire life of the true Aashiq is in conformity to the Shariah and the Sunnat. Once a watermelon was presented before Hadhrat Baayazid Bustaami (rahmatullahi alaih). He asked: "What is the Sunnat way of cutting this?" None of the Ulama who were sitting in his company knew the correct Sunnat way, hence he did not eat of that watermelon, lest he should eat it in a way contrary to the Sunnat way eaten by Nabi (sallallahu alaihi wasallam). Although to eat something like this in any way is permissible, but for the true Usshaaq, they regard as inconceivable to do any small act contrary to the Sunnat way.

5. Another sign of the true Aashiq, is that he never even thinks of turning his attention to any creation. In the same way that it is an Ibaadat in the Shariah to have love for Allaah Ta`ala, it is similarly an Ibaadat to have dislike for anything besides Allaah Ta`ala. The heart of the Aashiq is empty from all other besides Allaah Ta`ala. The sword of "Laa Ilaaha Illallahu" annihilates everything else. Ishq Haqeeqi is a very lofty state. Even those who have Ishq Majaazi do not like such things.
   A person once glanced upon a beautiful woman and said that he loves her and desires her. She said that her sister is close behind her, and that she is more beautiful. This man looked behind and this lady struck him on the head with her shoe and said: "O you liar! If you were true in your expressions of love for me, then what is the need for looking askance?"

6. Hadhrat Khwaja Uthmaan Harooni (rahmatullahi alaih) used to say that the true Aashiq has three signs:
   1. He is helpless like the earth.
   2. He has mercy like the sun.
   3. He is generous like the ocean.

7. According to a poet, the true Aashiq has the following signs:
   Firstly, his complexion becomes yellow due to the sever abstinence and spiritual training.
   Secondly, his sighs are deep, due to his continuous deep sighs out of separation from his Beloved.
   The third sign is that he is always enthusiastic.
   The fourth sign is that he eats less. He eats merely to keep the bach straight.
   The fifth sign is that he speaks less. He converses with his Beloved, hence has no desire to do so with others. Mostly, the Auliyaa only speak out of necessity, otherwise they remain silent. This is their habit. It was once asked of Hadhrat Khwaja Baqi Billaah: "Why do you remain silent all the time. If you give Bayaans , then the people will benefit." He replied: "Those who have not benefited from our silence, will never benefit from our speech."
   The sixth sign is that they sleep less. They pass their nights in Allaah Ta`ala's Zikr and Ibaadat. One Buzrukh stated: "The Saalik (one who treads the path of Sulook / Tasawwuf), does not have the desire to sleep until he does not fall down or is close to falling down."

The true Aashiq spends his entire life in restlessness, until he reaches the stage of ***"Worshipping his Rabb until the Yaqeen (death) intercepts him."***

CHAPTER TEN

THE AASHIQ SAADIQ (TRUE AASHIQ) IN THE PRESENT ERA

In this present era, mankind is so preoccupied in fulfilling the needs of his body, that he is oblivious of Allaah Ta`ala. Whoever you look at, is engrossed in the tricks of the Naffs, and is worshipping the Naffs.

"I say that there is none whose heart is in (true) condition,
You will find worshippers of idols, but no worshippers of Allaah."

It seems that those hearts which remained hot with the red burning coal of Ishq-e-Ilaahi, are today like heaps of ash.
People have become unfamiliar with the reality of actions. People are present for Salaat, yet they are (spiritually) absent. People abstain from food and drink during fasting, but they do not abstain from sinning. They keep fast from their stomachs but not from their eyes.

"The insanity of Muhabbat is non-existent, that heart, those desires are no more,
Namaaz, Roza, Qurbani and Hajj, all these are remaining. But you are not!"

There was a time when the youth used to awaken in the last portion of the night and prostrate before Allaah Ta`ala, and his heart was abounding with "Laa Ilaaha Illallahu". Today, such faces are no more to be found.

That condition of hearts and objectives which existed before, is non–existent today.

"The heart shivers in the chest due to Your Countenance."

It is for this reason that the Muslim of today is so fearful, that he fears even the darkness of night. He fears going into the unknown. He becomes fearful of the sound of a cat's paws. It is surprising that *that* Muslim who fears moving the curtain on his window, has no fear for Allaah Rabbul Izzat. It is unfathomable how man is constantly preoccupied with the fear of the creation.
The boss at the office must not become angered, the wife at home must not become angered, if I speak the truth, then so and so must not be angered, if we hold the Nikah in a simple manner then people must not be angered. Until the heart is not pure and the sight is not pure, then the nature cannot become fearless.

"The heart is free from passion (for Allaah Ta`ala), the eyesight is not pure,
It is not surprising then, that you are not fearful (of Allaah Ta`ala)."

Our predecessors procured their respect and honour, at such a time when people were selling their sisters. They prostrated their foreheads to Allaah Ta`ala at such when others were bowing to everything besides Allaah Ta`ala. They opposed tyranny at such a time when people used to boast about it. The Muslim of today only has an outer resemblance to them. As for a spiritual affinity between us and them, there is a span of the heaven and the earth. They were Allaah Ta`ala's and we are the world's. They opposed their Naffs, whilst we worship ours. They were affectionate to each other whilst we harbour hatred for each other. They safe-guarded their honour and respect, whilst we spurn it. Their hearts were abound with the Ishq of Allaah Ta`ala, whilst are hearts are devoid thereof. Our disgraceful condition has reached such an ebb, that even the du`aas of our pious have no effect (besides those that Allaah Ta`ala wishes).

"I spent one night crying profusely before Allaah Ta`ala, asking to Him why the conditions of Muslims have become so disgraceful and abject,
A voice said: 'You do not know; their hearts are sound, but devoid of the Beloved.'"

If we see, nowadays, never mind finding those who remain awake at night in Ibaadat, there aren't many who even have the desire to remain awake at night. The first portion of the night is spent in fun and entertainment, and the last portion in sleeping and dreaming. It was the Sunnat practice to sleep promptly after Esha Salaat. Nowadays, the shops are full after Esha Salaat. The shops were food is sold, especially, remain open until one, two in the morning. At the time when Tahajjud starts, these people go to bed, and then their Fajr Salaat becomes Qadha. That person who gives an excuse for not being able to wake up for Fajr Salaat, awakens very readily and eagerly for breakfast, a little while thereafter.

If a person is paid a wage of R100.00 for remaining awake the entire night to keep guard, he will readily do so and sacrifice his sleep. On the night he is off-duty, ask him to wake up for Tahajjud Salaat, and he will say that he cannot wake up. It is as though the value of Tahajjud Salaat is even less than R50.00. Whereas the angels make an announcement on the sky of the earth, in the last portion of the night:

"Is there anyone asking for something, that I may give it to him."
From The Giver there is an offer and the taker is sleeping.

A person was performing his Salaat, when a bare-headed woman came pass screaming. This person completed his Salaat hastily, and admonished her: "O servant of Allaah, are you blind? I was performing Salaat and you walked in front of me." She said: "My husband has divorced me, and owing to the love I had for him, I became deranged and I was unaware of the fact that you were performing Salaat. But, tell me, what kind of an Aashiq (of Allaah Ta`ala) are you, that in your Salaat you are aware that someone has passed you? Do you read Salaat whilst looking at your Rabb, or at passing women?"

Nowadays, there is a tendency and inclination towards 'journalistic-type' talks for Jum`ua. How strange is it not that the Pious Predecessors used to read from the Kitaabs of Hadith and Tafseer on the occasion of Jum`ua. Today, research is made of the newspapers for the Jum`ua Bayaan.

"The speaker's every word and lecture is entertaining, but Alas,
There is no Ishq for the Creator in his eyes, and no Noor of Yaqeen on his face."

Nowadays the Khaanqahs are also empty. There is no time for those connected to the Mashaaikh to make Zikr. It seems like an impossible task to make Tasbeeh nowadays or to instil Noor into the hearts.

It is Shukr unto Allaah Ta`ala that today, at least we still find such people who are grieved at the lack of Ishq-e-Ilaahi. There existence is also a blessing.

CHAPTER ELEVEN

HOW TO ATTAIN ISHQ-E-ILAAHI

1. TRUE QUEST

The first condition for acquiring Ishq-e-Ilaahi is to seek for it. A person may find this world without quest, but true Ishq cannot be acquired without a sincere quest for it.

"Where is this heart? Where is the desire to attain The Beloved?
Where is the King of the beautiful? And where are we?"

When a person sits in contemplation of Allaah Ta`ala, but his heart is in a state of unwariness, then the condition of his tongue is as follows:

"O Most Bountiful, have mercy on me, I am inflicted with a great punishment,
That I am sitting before you, yet I am in concealment."

When a person makes a concerted effort to attempt inculcating Ishq-e-Ilaahi, then he must be prepared to give some sacrifices.

2. RELINQUISH WORLDLY PLEASURES

To gain proximity to one's True Beloved, it is imperative that one abandons worldly pleasures. The one who seeks this world can never become the seeker of Allaah Ta`ala. Every desire must be removed from the heart and it must be emptied out, so that mankind can say as follows:

"Every desire has departed from my heart,
Now YOU may come, now we may be in seclusion."

In order to abandon everything besides Allaah Ta`ala, there are three stages that one has to undergo:

1. One's own existence becomes a stranger - The desires of one's Naffs must be relinquished. The Saalik, until, he does not become a destroyer (of his desires) will not become a Waasil (one who attains proximity to Allaah Ta`ala).
2. Abandonment of the world - The desires of this world must be abdicated, and this is a difficult task.

"In the absorption of Allaah Ta`ala's remembrance, the heart is king,
However, it is not easy to forget the entire world."

3. One's attention must also be turned away from the blessings of the Hereafter - The Saalik desires with his Ibaadat, not only the blessings of the Hereafter, he is in search for the True Giver (i.e. Allaah Ta`ala) Himself.

4. Abundance of Tahleel (recitation of Laa Ilaaha Illallahu) - This is such a powerful weapon, that it destroys all false deities.

"When the flame of Ishq roars, everything besides the Beloved is burnt,
The sword strikes at everything besides Allaah, see what remains thereafter,
Then Allaah remains, everything else destroyed, welcome Ishq, a warm welcome to you."

3. CONCERN (FIKR)

The Saalik must make Zikr such that he regards it as a benevolence upon himself.
He should keep in mind the following (Ahaadith), when making Zikr:
"All actions are based upon their intentions."

"I (Allaah Ta`ala) am to my servant as he thinks of Me to be."

4. COMPANIONSHIP WITH THE PIOUS

Allaah Ta`ala says:
"O Believers, fear Allaah , and be with the Truthful."
Just as :"Company maketh a man", in the same way, a person who remains in the company of an Aashiq, will also become an Aashiq. A person must take Ba`it to a Sheikh and remain in the Khaanqah. Once Hadhrat Moulana Fadhlur Rahman Ganj Muraadabaad (rahmatullahi alaih) asked Moulana Muhammed Ali Moongiri (rahmatullahi alaih) if he ever saw a shop of Ishq. He thought for a moment, then replied: "Hadhrat, I have seen such shops; one was that of Shah Ghulaam Ali Dehlwi (rahmatullahi alaih) and the other of Hadhrat Shah Aafaaq (rahmatullahi alaih)" [Both these personalities were Naqshbandis).
A few days in the company of a Sheikh will change a person's outlook.

The Sheikh will constantly remind the Saalik about abundance of Zikr. The seclusion of the Khaanqah is such a place where one will get great exercise and training of Zikr.

When the Saalik discerns an increase in Muhabbat for Allaah Ta`ala, then du`aas for his Sheikh will emanate from his heart, involuntarily.

When the heart of the Saalik becomes abound with Ishq-e-Ilaahi, then his every step will be in that direction.

The Aashiq Saadiq must adopt this method for the rest of his life.

"O Allaah, how do I traverse this road of Muhabbat,
This path is journeyed with a traveller."

5. SUPPLICATING AND PETITIONING

When the Saalik does whatever is expected of him, he must now make du`aa to Allaah Ta`ala for assistance, because HE is the ultimate objective. Allaah Ta`ala says:
"Had it not been for the Virtue of Allaah Ta`ala upon you, and His Mercy, none of you would ever be purified. It is Allaah Ta`ala Alone who purifies."

One should cry in du`aa in the last portion of the night, that this virtue be quickly acquired. The following du`aa is reported in the Ahaadith to be amongst Nabi (sallallahu alaihi wasallam)'s favourite du`aas:
"Oh Allaah make Your Muhabbat to be more beloved to me than my own self, my family and from cold water.
O Allaah make Your Muhabbat the most beloved thing to me from all others, and let my fear for You be the most fearful thing to me from all others. Free me from the necessities of this world with enthusiasm in meeting with You. When the eyes of the people of the world are cooled by their sight of this world, then make my eyes be cooled by Your Ibaadat.

O Allaah let me fear You as though I see You, for always until I meet with You.
O Allaah I ask of You such an Imaan, which enlightens my heart and a True Yaqeen, that I know nothing will afflict me except that which You have written, and only that much of livelihood will be received my me as much as You have apportioned for me.
O Allaah I ask of You Tawfeeq (to do good actions), truthfulness, trust upon You and good thoughts about You.
O Allaah I ask of You a Naffs that is at rest, and that I have faith in meeting with You, and that I am pleased with Your Decree, and that I am content with Your Favours.
O Allaah open my heart to remember You. You are Merciful, have Mercy upon me, such a Mercy which will render me independent of others' mercies.
O Allaah, I ask of You a heart that is humble and repentant, in Your path.
O Allaah. Make the whispers of my heart to be Your Fear and Your remembrance. Make my desires and aspirations to be in conformity with Your pleasure.
O Allaah, decree for us Your Fear, such that it will form a barrier between us and our sins."

Besides these Masnoon du`aas one may also make any other du`aa one deems worthy.

To attain Ishq-e-Ilaahi is no simple matter, in fact it is something which requires one's full attention and devotion.

CHAPTER TWELVE

THE DIFFERENCE BETWEEN THE MUREED AND MURAAD

Those who traverse the path of Ishq are of two types. One is he who advances due to his own spiritual exercises and abstinence. He is known as a 'Mureed' or 'Saalik'. The second is that one who, The Beloved calls towards Himself. He is known as 'Muraad' or 'Majzoob'.
For one to understand the difference between Mureed and Muraad, one should keep the lives of Moosa (alaihi salaam) and Nabi (sallallahu alaihi wasallam) in front of them. Hadhrat Moosa (alaihi salaam) was Muhib (lover of Allaah Ta`ala), and Nabi (sallallahu alaihi wasallam) was Mahboob (beloved). In explanation, the following examples follow hereunder:

1. Hadhrat Moosa (alaihi salaam) went to the Mount Toor in order to meet Allaah Ta`ala. Allaah Ta`ala states it in the following way: ***"And when Moosa came to meet Us."***
However, Nabi (sallallahu alaihi wasallam) met with Allaah Ta`ala on the occasion of Me`raaj. Allaah Ta`ala states it as follows: ***"Glorified (and Exalted) is He (Allaah), Who took His slave (Muhammed (sallallahu alaihi wasallam) for a journey at night..."***

For Hadhrat Moosa (alaihi salaam), the word "Came" is used, whereas for Nabi (sallallahu alaihi wasallam) the word "took" is used. The one was shown the way and the other, was sent for (and the angels brought him).

2. Hadhrat Moosa (alaihi salaam) made the following du`aa: "O my Rabb, open my chest for me", whereas, for Rasulullah (sallallahu alaihi wasallam), Allaah Ta`ala states: ***"Have We not opened for you your chest?"***

3. Hadhrat Moosa (alaihi salaam) had to go to the mountain to fetch the Kitaab (Tawraah), whereas, the Qur`aan Shareef was sent to Rasulullah (sallallahu alaihi wasallam). ***"It (Qur`aan Shareef) was revealed upon your heart."***

In the path of Ishq, normally it is the trend that the lover is desirous of meeting the Beloved, but sometimes, the Beloved Himself, wishes that the lover comes to meet Him. When the Beloved wishes this, then to attain proximity to Him is easy.

When the Beautiful, Himself, makes arrangements for the union, then there is great pleasure in Ishq.
When the lover knows that The Beloved also has Muhabbat for him, then his happiness knows no bounds.

"When the Beloved's Ishq is hidden, and the lover's Ishq is announced openly,
The Ishq of the Aashiq makes his body weak, whereas the Ishq of the Beloved makes the Aashiq corpulent."

When Allaah Rabbul Izzat wants to shower His Grace upon His servant, then He makes the path to Himself easy for the Saalik. Then the remembrance of Allaah Ta`ala, will reverberate in him by itself.

"Muhabbat will go to the ends of both worlds and call out,
He, who The Friend (Allaah Ta`ala) has desired, for him the remembrance of The Friend comes (by itself)".

When the object is achieved only by Allaah Ta`ala's assistance, then only He should be asked for assistance.

"The paper is finished, the pen is finished, we are finished,
But, the fable of Shawq, is still not finished."

AMEEN